THE

ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

For APRIL, 1801.

Τρία δέ τινα χρὴ ἔχειν τὰς μέλλουσας ἄρξειν τὰς κυρίας ἀρχάς· Πρῶτον μὲν, φιλίαν πρὸς τὴν καθεστῶσαν πολιτείαν. ἔπειτα, δύναμιν μεγίστην τῶν ἔργων τῆς ἀρχῆς· τρίτον δ, ἀρετὴν καὶ δικαιοσύνην ἐν ἑκάστῃ πολιτείᾳ, τὴν πρὸς τὴν πολιτείαν.

ARIST. POL. lib. v. ch. 9.

There are three things, which thoſe ought to poſſeſs, who are intended for high offices in the State; firſt, an affection for the exiſting government; ſecondly, ability for the affairs of it; thirdly, ſuch opinions in religion, and politics as are ſuitable with it.

ORIGINAL CRITICISM.

A Collation of the Hebrew and Greek Texts of the Pſalms; in Order to account for the Variances between them, and thereby eſtabliſh the Authenticity of the one, and the Fidelity of the other. By John Reeves, Eſq. 8vo. Pages 286. Payne, White, and Wright, London, 1801.

(*Continued from* P. 171.)

WE now proceed to give extracts from what we have already called "a learned" Epiſtle prefixed to this Collation. From theſe, it will be ſeen what opinions the author has expreſſed on the points, upon which we have made ſome obſervations in a former month.

Firſt, as to the object of this Collation, and the manner in which it was conducted.

"With theſe conſiderations, as I before ſaid, in my mind, I had the curioſity to diſcover what was the real extent of the diſcordance between the Greek and Hebrew texts, by making myſelf an exact Collation of them. This experiment, I thought, would be more uſefully made upon the Pſalms, which is the moſt popular, moſt intereſting, and beſt known of all the books in the Old Teſtament. Being ſo fortunate as to know a perſon of the Jewiſh nation, who is extremely well verſed in their Scripture, and in all parts of Jewiſh learning, I ſat down with him to make this trial; the reſult of which will be ſeen in the following pages."

Further on in page 37, he thus explains the deſign of the work, and his method of making the Collation of the two texts.

" The view propoſed in this inquiry is, as I have before ſaid, to vindicate the fidelity of theſe tranſlators; to induce the Greek ſcholar to conſult more frequently his Septuagint, where he may poſſibly find as credible a witneſs to the true ſenſe of the original, as in the preſent Maſoretical text of the Jews; and further, to prevail with thoſe who have been at the pains to acquaint themſelves with the Hebrew, not to deſpiſe the aid of the Greek text, which is more ancient than their favourite one, and will afford light in many points, where their Hebrew learning may fail them. After this, I have a hope, that the Greek and Hebrew ſchools will unite in allowing a proportionate ſhare of credit and confidence to the two texts; and will, in their biblical ſtudies, take pains ſo to approximate them, that they may reflect a mutual light upon one another, and contribute to eſtabliſh the Word of God upon two teſtimonies, rather than upon one.

" Whether the attempt made in the following Collation is of a ſort to forward any ſuch deſign; and whether, indeed, it is worthy to catch any of that tranſient notice, which is beſtowed upon the publications of the day, is for the reader to judge. I ſhall not preſume to ſay any thing of the weight, or the worth of it; I will only undertake for its having one property, which is not uſually found in works of reſearch; namely, that there is nothing in it, which is borrowed or adopted from, or formed by the aid of, any writer whatſoever, except only the commentary of THEODORET for the one text; and for the other text, the critical notes of SOLOMON BEN MELEC, to which he has given the fanciful title of MICLAL IOPI, " The perfection of Beauty;" with the Jewiſh commentators, that are uſually comprehended in the Rabbinical Bible; to theſe were added the two Lexicons of BUXTORF; the Concordances of BUXTORF, TAYLOR, and TROMMIUS, and the publication called, the HEXAPLA of Origen. Reſolved that this ſhould be a real trial of the two texts made by myſelf, with the aſſiſtance of the learned perſon before alluded to, I ſat down to the examination, without any inquiry after the ſpeculations, conjectures, or ſuggeſtions of other men; except ſuch as are contained in the books of reference before mentioned. If ſuch a proceſs makes a work genuine, and *that* gives it any recommendation, for *that* I can vouch; but for nothing elſe.

" However, when the above-mentioned proceſs was finiſhed, I felt myſelf at liberty to indulge a curioſity to look into ſome writers, who, I knew, muſt have gone over the ſame ground. I then found, that ſome points, which are preſented in theſe pages as new, have been anticipated by others; but after full conſideration of theſe coincidences, I ſtill thought there was ſomething belonging to the Collation here made, that diſtinguiſhed it from all that I ſaw in thoſe writers. I hope I do not deceive my reader or myſelf, when I ſay, that what is here attempted, has been more fully opened, more anxiouſly explained, and more ſcrupulouſly ſupported by authorities, than any of the diſquiſitions which I have happened to turn to, ſince this Collation was made: it has, I may add, another advantage over them all, which no Engliſh reader, I think, will deny to be one; I mean, that the whole is adapted to our church tranſlation of the Bible."

Mr. R.'s opinion reſpecting the Septuagint tranſlation, and of the Engliſh tranſlations of the Pſalms, are contained in the following paſſages.

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"The Septuagint tranſlation of the Pſalms ſeems to have been made with the moſt ſcrupulous attention to the Hebrew. The tranſlators have not contented themſelves with tranſfuſing the ſenſe of a paſſage, but have ſhewn an anxiety to repreſent its very words and phraſeology, ſo as to make the idiom of the Greek language ſubmit to that of the Hebrew, and aſſume a form that is hardly intelligible to the readers of other Greek books, who happen not to poſſeſs the key, which a knowledge of the Hebrew would furniſh. This appears to me, after a careful compariſon of it with the Hebrew, to be the true character of the Septuagint verſion of the Pſalms. The ſame may be ſaid of much the greater part of the Old Teſtament."

"The like ſort of ſentiment, which ſuggeſted the retaining of the old Pſalms in the Common Prayer Book, keeps us from acquainting ourſelves with the new Verſion in the Bible. We are prepoſſeſſed in favor of the Common Prayer Pſalms, which we have heard in the Church Service from our youth. Upon a compariſon, their language and ſtyle are thought, by ſome, to be more ſublime, poetical, and elegant. However juſt this character may be (and I own it ſeems to me a little doubtful) they are ſtill not adapted to the purpoſe of a critical work. They do not repreſent the Hebrew text, nor the Septuagint, nor any one ſingle text. They ſeem to have ſomething from all, and ſomething from the compilers; who finiſhed them according to their own fancy, and, no doubt, with a view to their effect in the ſervice. They are, moreover, no part of our Bible. All our commentators upon the Pſalms have choſen the text of the Bible, and I have followed their example."

We have given theſe extracts, that the author's ſentiments may be ſeen, upon ſome of thoſe points, which we have touched in the former part of this Review; and now the reader is fully enabled to paſs his own judgment upon them. In this prefatory epiſtle, there are ſome diſquiſitions, on the origin of the Hebrew and Greek languages, and upon the introduction of letters and vowel marks, all of which have in them much originality; but we muſt paſs them over, in order to proceed to the work itſelf, The Collation of the Hebrew and the Greek Texts.

The reader ſhould be here cautioned, that it is not the author's deſign to make that ſort of Collation, which is often made for aſcertaining the true reading of Greek and Roman authors; and in which it is always expected, that any novelty ſuggeſted by the collator, ſhould be a preferable reading to the one in the printed text. It is not Mr. R.'s deſign to diſcover and ſuggeſt new readings at all, as has been done by Kennicot and Roſſi, and by thoſe who have made uſe of their labours; all he propoſes, is, to compare the Hebrew and Greek, and to account for the variances there may happen to be between them; but by no means to determine, which of the two texts furniſhes the reading, that ought to be preferred. Upon theſe points, he thus expreſſes himſelf:

"I ſhould alſo appriſe thoſe, who may, perhaps, not entirely approve the aſcendancy here given to the Greek text, that the readings, which are ſo often adopted from thence into the Hebrew, are not meant to be obtruded as the true readings of the original; in many caſes the preſent Hebrew may be the right reading, and ſome accident, not now diſcoverable, may have produced

the preſent reading in the Greek. To decide on the real text of the original, is a preſumption that would ill ſuit with the humble pretenſions of the preſent work; which is merely a critical inquiry to note the variances, and to account for them upon probable grounds, ſuch as miſtakes in the identity, or different opinions as to the ſenſe, of words.

"I beg thoſe, who intereſt themſelves for the fidelity of the Maſorites, and the credit of the preſent Hebrew text, to notice, that through the whole of theſe conjectures, I have forborne to impute the variations in the Hebrew, either to the negligence or wilfulneſs of thoſe, who ſettled it in its preſent form. I do no more than ſuppoſe, that the tranſcript upon which the SEVENTY worked, was ſuch, as to warrant their rendering. This ſuppoſition does not at all affect the preſent Hebrew text, which might poſſibly have been copied with more fidelity from the original. Whether it had any ſuperior claims of this ſort, or whether thoſe claims may not have been weakened by the negligence of ſubſequent tranſcribers, and all the deviations, which I have imputed to the tranſcript uſed by the SEVENTY, may not be chargeable on the very Maſoretical text itſelf, which we poſſeſs at preſent, are queſtions, which I leave to others, as no part of my inquiry.

"I beg, alſo, ſuch zealous advocates for the Hebrew text, to conſider, that, whatever may be urged in favor of the radical letters of the preſent text, it never can be maintained, that the vowel points have an equal pretenſion; they are certainly no part of Scripture; they are only evidence of an ancient reading of Scripture; as ſuch they are reſpectable, and highly ſo in my opinion; but not more ſo, than other teſtimonies of learned men. As to both, the letters as well as the vowels, there is now, in this advanced age of learning and inquiry, no longer a ſuperſtition about the Hebrew, more than about the Greek text of Scripture; they are both conſidered as ink and parchment, the beſt means, but ſtill human and frail, by which the word of God could be conveyed to late poſterity. The ſtudy, and contemplation, and compariſon of theſe "teſtifying witneſſes," is all, that Divine Providence has thought neceſſary for us; and it is our duty to make the beſt of them, in that character and in none other."

To a perſon, therefore, who ſeeks either for conjectural emendations, or for expoſitions, of the Book of Pſalms, there muſt be great diſappointment in this Collation; for the buſineſs of it is not to furniſh either one or the other. It is only, where there is a variance between the Hebrew and the Septuagint texts, that Mr. R.'s plan comes into operation. This may happen, as we all know, in paſſages that are of no great importance in themſelves, but become ſuch, only by reaſon of the plan of compariſon inſtituted in this work. Hence it may happen, that many paſſages in this Collation will be thought, by ſome, to be brought into more notice than they deſerve; while other paſſages in the Pſalms, of known difficulty, and deſerving of elucidation, are undeſervedly paſſed over, becauſe they are not within the deſign of this Collation. If the reader regards theſe as diſappointments, they are diſappointments of his own making; for the author holds out no expectation, beyond that of comparing the two texts, in their variances, without any regard, whether theſe are in points of ſome importance, or of none at all. In ſhort, this is a work of criticiſm, not of Theology; it is, beſides, an experiment to try, in a few inſtances, the general credit due to theſe reſpective texts; and it muſt

muſt not be looked to as any thing like a Commentary, or Annotations on the Pſalms.

The following are ſpecimens of the manner, in which this Collation is made.

" VER. 6. Yet have I ſet my king upon my holy hill of Zion.] The Septuagint tranſlators read this in the paſſive, firſt perſon: Ἐγὼ δὲ καθεστάγην βασιλεὺς ὑπ' αὐτοῦ ἐπὶ Σιὼν, ὄρος τὸ ἅγιον αὐτοῦ. The Hebrew וַאֲנִי נִסַּכְתִּי מַלְכִּי, *et ego conſtitui regem meum*, might be made correſpond with this, by a very little alteration. The verb will read as well in niphal, putting a dageſh in the ם to compenſate the ; defective, as in Prov. viii. 23, מֵעוֹלָם נִסַּכְתִּי *a ſæculo conſtitutis eram*, " I was ſet up from everlaſting." Engl. verſion. The poſſeſſive י might be changed to a poſſeſſive ו, two letters which are often confounded; ſo that the whole paſſage will then read thus: מַלְכּוֹ עַל־צִיּוֹן הַר־קָדְשׁוֹ. וַאֲנִי נִסַּכְתִּי " and I am ſet his king upon Zion his holy hill." Some may think this reading of the Septuagint has the advantage, becauſe the perſon of the ſpeaker is not changed, as in the Hebrew, but the whole Pſalm is continued in the mouth of David."

The Poems of Allan Ramſay. A New Edition.

(Concluded from P. 259.)

IN our laſt Number we bore teſtimony to the high merit of the author of the " Remarks on the genius and writings of Allan Ramſay;" and we ſhall now endeavour to communicate to our readers ſome portion of the pleaſure we have derived from a peruſal of that delightful and ingenious eſſay.

" The genius of Ramſay," he ſays, " was original; and the powers of his untutored mind were the gift of nature, freely exerciſing itſelf within the ſphere of its own obſervation. Born in a wild country, and accuſtomed to the ſociety of its ruſtic inhabitants, the poet's talents found their firſt exerciſe in obſerving the varied aſpect of the mountains, rivers, and vallies; and the no leſs varied, though ſimple, manners of the rude people, with whom he converſed. He viewed the former with enthuſiaſm, which, in early childhood, is the inſeparable attendant of genius; and on the latter he remarked with that ſagacity of diſcriminating obſervation, which inſtructed the future moraliſt, and gave the original intimations to the contemporary ſatiriſt. Inheriting that ardour of feeling, which is generally accompanied with ſtrong ſentiments of moral excellence, and hereby awake even to thoſe ſlighter deviations from propriety, which conſtitute the foibles of human conduct, he learned, as it were, from intuition, the glowing language, which is beſt fitted for the ſcourge of vice; as well as the biting ridicule, which is the moſt ſuitable corrective of groſs impropriety, without deviating into perſonal lampoon." PP. 60, 61.

An innate conſciouſneſs of his own talents prompting the poet to aſpire beyond the rank of a mechanical profeſſion, he was ſoon enabled to aſſociate with the more reſpectable claſſes of ſociety.

" As he extended his ſphere of obſervation, his knowledge of men and acquaintance

acquaintance with manners were enlarged; and, in his latter compoſitions, we may diſcover a ſufficient intelligence of thoſe general topics, which engaged the public attention. The habits of polite life, and the ſubjects of faſhionable converſation, were become familiar, at this time, to the Citizens of Edinburgh, from the periodical papers of Addiſon and Steele; and the wits of *Balfour's* Coffee-houſe, Forreſter, Falconer, Bennet, Clerk, Hamilton of Bangour, Preſton, and Crawford were a miniature of the ſociety, which was to be met with at *Will's* and *Buttore's*." Pp. 61, 62.

Having traced the prediſpoſing cauſes, that ſeem chiefly to have operated on the poet's mind, in the production of his various works, our author next proceeds to examine theſe in their order; but not in that dull and tireſome order of "ſerious, elegiac, comic, ſatiric, and epigrammatical," in which they, for the firſt time, appear, and certainly with no advantage, in the preſent edition. But, firſt of all, he vindicates, in the moſt ſucceſsful and able manner, the general language of Ramſay, and of the Gentle Shepherd in particular, from the objections of thoſe abſurd and faſtidious critics, who, from mere want of taſte, have thought fit to charge it with coarſeneſs and vulgarity.

"A Scotsman (Scotchman) in the age of Ramſay generally *wrote* in Engliſh; that is, he imitated the ſtyle of the Engliſh writers; but, when he *ſpoke*, he uſed the language (dialect) of his own country. The ſole peculiarity of the ſtyle of Ramſay is, that he transformed the oral language to his writings; and this he preferred, judging not unreaſonably, that it conferred a kind of Doric ſimplicity; which, when he wiſhed to paint with fidelity the manners of his countrymen, and the peculiarities of the lower orders, was extremely ſuitable to ſuch ſubjects. From theſe conſiderations, one cannot but wonder at the obſervation which is ſometimes made, even by Scotſmen (Scotchmen) of good taſte, that the language of the Gentle Shepherd diſguſts from (by) its vulgarity. It is true that, in the preſent day, the Scotiſh (Scottiſh) dialect is heard only in the mouths of the loweſt of the populace, in whom it is generally aſſociated with vulgarity of ſentiment: But thoſe critics ſhould recollect, that it was the language of the Scotiſh (Scottiſh) people which was to be imitated, and that too of the people upwards of a century ago, if we carry back our mind to the epoch of the ſcene. If Ramſay had made the Shepherds of the Lowlands of Scotland, in the middle of the ſeventeenth century, ſpeak correct Engliſh, how truly prepoſterous would have been ſuch a compoſition! But, with perfect propriety, he gave them the language which belonged to them: and if the ſentiments of the ſpeakers be not reproachable with unneceſſary vulgarity, we cannot, with any juſtice, aſſociate vulgariſm with a dialect, which in itſelf is proper, and in its application is characteriſtic. After all, what is the language of Ramſay, but the common ſpeech of Yorkſhire, during the laſt century?*

"But, as aſſociated ideas ariſe only where the connection is either in itſelf neceſſary, or the relation is ſo intimate, (that) the two ideas are ſeldom found diſunited, ſo, of late years, that diſunion has taken place in a twofold manner; for the language even of the common people of Scotland is gradually refining, and coming nearer to the Engliſh ſtandard; and it has fortunately happened,

* "See 'Yorkſhire Dialogue, in its pure natural Dialect," printed at York in 1684.

that

that the Scotiſh (Scottiſh) dialect has lately been employed in compoſitions of tranſcendent merit, which have not only exhibited the fineſt ſtrokes of the pathetic, but have attained even to a high pitch of the ſublime. For the truth of this obſervation we may appeal to "The Cottar's Saturday Night," and "The Viſion" of Buous. In theſe the language, ſo far from conveying the idea of vulgarity, appears moſt eminently ſuited to the ſentiment, which ſeems to derive, from its ſimplicity, additional tenderneſs, and ſuperior elevation.* The Scots (Scotch) and the Engliſh languages are, indeed, nothing more than different dialects of the ſame radical tongue, namely, the Anglo-Saxon; and, ſetting prejudice apart, (which every preference, ariſing from ſuch aſſociations as we have mentioned, muſt be) it would not, perhaps, be difficult, on a fair inveſtigation of the actual merits of both the dialects, to aſſert the ſuperior advantages of the Scotiſh (Scottiſh) to (over) the Engliſh, for many ſpecies of original compoſition." Pr. 65—68.

The fact is, that, both in ſpeaking and writing concerning Engliſh and Scotch, in the preſent day, we are apt to fall into conſiderable inaccuracy of expreſſion, from which, as on moſt occaſions, inaccuracy of thinking is ſure to proceed. Previouſly to the acceſſion of James I. to the throne of England, the Scotch and Engliſh were diſtinct tongues: and he who will inſpect the correſpondence of Cecil, and other miniſters of Queen Elizabeth, and compare it with that of the Biſhop of Roſs, and Maitland of Lethington, &c. on the part of the Scotch, will acknowledge, that the two languages had obtained, as nearly as may be, an equal degree of poliſh and cultivation. Since that time it is evident, that, whilſt the Engliſh has progreſſively advanced, its rival has ſtood ſtill; and, by ceaſing to be a written language, has fairly dwindled into a *provincial dialect*. To compare it, therefore, with modern Engliſh is abſurd in itſelf, and to the former an act of the ſtrangeſt injuſtice that can well be conceived. As we are without the Northern prejudices of our ingenious author, he muſt forgive us if we ſay, that ſuch an idea would, indeed, be to compare a giant with a dwarf, an open common with a cultivated field: although on that common, it muſt be acknowledged that a hand like his can gather flowrets of ſuch hue and fragrance, as ſhall challenge not only the incloſure, but even the garden to emulate. In future we ſhall hope, from both ſpeakers and writers, for greater accuracy of diſcrimination; and that they will ſay the "Scottiſh dialect," and not the "Scottiſh language," unleſs it be in reference to compoſitions or habits of an appropriate antiquity. The remarker has glaringly erred in this reſpect, both in the quotation we have above made from him, and alſo at P. 150, where he ſays, that the language of the Gentle Shepherd "is not preciſely the Scottiſh *language* of the preſent day."

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* "As the Scotiſh language has, to an Engliſhman, the air of an antiquated tongue, it will be reliſhed as ſuch, in grave compoſitions, on the principle aſſigned by Quintilian; *propriis verbis dignitatem dat antiquitas; namque et ſanctiorem, et magis admirabilem reddunt orationem, quibus non quilibet fuerit uſurus*." Inſtit. Orator. Lib. VII. 3.

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The limits of our work will not permit us to follow the author through the entire ſurvey of the writings of his favourite poet, which, although marked with viſible partiality, is conducted with elegance and claſſical taſte. Profeſſing, as he does, no fondneſs for metaphyſical, or theoretic criticiſm, he yet does not ſcruple, on an intereſting ſubject, the effects of ridicule, to enter the liſts, with a celebrated metaphyſical critic, the late Lord Kaimes; and every impartial perſon will admit, that he comes off victorious from the conteſt. We were particularly pleaſed with his accurate diſtinction between wit and humour, in oppoſite examples taken from a well-known northern and a ſouthern poet; which in a few words illuſtrate, better than any thing we have ſeen, their reſpective genius.

"Butler and Ramſay were each poſſeſſed of wit and humour in no ordinary degree; but the former quality predominated with (in) the Engliſh bard, the latter with (in) the Scotiſh (Scottiſh). Butler thus deſcribes the morning, ludicrouſly, but wittily:

"The ſun had long ſince, in the lap
Of Thetis, taken out his nap;
And, like a lobſter boiled, the morn
From black to red began to turn.

"This pleaſes as an ingenious piece of wit. The whimſicalneſs of the compariſon makes us ſmile; but it is no juſt picture of nature, and, therefore, it is not humorous. Now, mark the humour with which Ramſay deſcribes the dawn, as riſing upon his jolly company at the bridel: a little coarſeneſs muſt be excuſed; the picture had not been faithful:

"Now frae th'eaſt nook of fife, the dance
Speel'd weſtlines up the lift;
Carles, wha heard the cock had crawn,
Begoud to rax and rift;
And greedy wives, wi 'givning thrawn,
Cry'd, 'laſſes up to thrift!'
Dogs barked; and the lads frae hand
Bang'd to their breeks like drift,
Be break o'day.

"Humour muſt be conſonant to nature: it is nature ſeen in abſurd and ludicrous aſpects. Wit gives an apparent and fanciful reſemblance to nature; but it requires, for its very eſſence, a real contrariety." Pp. 83, 84.

But we haſten to lay before our readers that part of this ingenious eſſay, which of all others moſt eminently diſplays the ability of the critic, and the genius and originality of the poet. Perhaps there is no object of poetical compoſition, of which the real nature and properties have been ſo completely miſunderſtood, as the paſtoral; accordingly, it has become another name for an aſſemblage of every thing that is dull, unnatural, and inſipid in numbers. The paſtoral thrown into a dramatic form is an invention of the moderns. Beccari, an Italian poet, who flouriſhed about the middle of the ſixteenth century, firſt led the way; and he was ſoon followed by Taſſo and Guarini, of whom

whom the former, in his Aminta, and the latter, in his Paſtor Fido, are, by their countrymen, eſteemed to have reached the *ne plus ultra* of ingenuity and excellence. In a moſt maſterly parallel of theſe far famed works with the Gentle Shepherd of Ramſay, the Remarker clearly ſhows the great ſuperiority of the Scottiſh bard, and that he is, without diſpute, the fineſt paſtoral poet that ever exiſted. On the moſt incontrovertible grounds of good ſenſe, and juſt criticiſm, he makes it appear, that, as the Italian writers entertained an idea wholly erroneous of this ſpecies of poetry, viz. that it was not to imitate nature, but to paint a chimerical ſtate of ſociety, termed the golden age, ſo an error in the principle, ſo completely at variance with nature and probability, could by no art or genius be compenſated in the execution. He, alſo, with great ſtrength of reaſoning, refutes the opinion of Addiſon on the ſubject; who, in the Guardian, has treated it at conſiderable length, and has derived his critical rules from the ſame abſurd, and unnatural fancy.

"This notion of paſtoral poetry, however founded in (on) the practice of celebrated writers, has no foundation in fact, no baſis in reaſon, nor conformity to good ſenſe. To a juſt taſte, and (to) unadulterated feelings, the natural beauties of the country, the ſimple manners, ruſtic occupations, and rural enjoyments of its inhabitants, brought into view by the medium of a well-contrived dramatic fable, muſt afford a much higher degree of pleaſure, than any chimerical fiction, in which Arcadian nymphs and ſwains hold intercourſe with Pan, and his attendant fauns and ſatyrs. But the principal difficulty, when an actual delineation of nature is attempted, lies in the aſſociation of delicate and affecting ſentiments with the genuine manners of ruſtic life; an union ſo difficult to be accompliſhed, that the chief paſtoral poets, both antient and modern, have either entirely abandoned the attempt, by chooſing to paint a fabulous and chimerical ſtate of ſociety; or have failed in their endeavour, either by indulging in ſuch refinement of ſentiment, as is utterly inconſiſtent with ruſtic nature, or by endowing their characters with ſuch rudeneſs and vulgarity of manners, as is hoſtile to every idea of delicacy." Pp. 122—148.

Having laid down the principles on which a compariſon between the Italian and the Scottiſh paſtoral is to be inſtituted, he proceeds to the taſk of regularly applying them to the various objects of fable, characters, ſentiments, and language; making ſuch quotations from each poet, as fully to evince the juſtice of the praiſe he beſtows, or the cenſure he inflicts. In the whole he diſplays ſuch acuteneſs of diſcrimination, ſuch knowledge of human nature, ſuch admirable impartiality, and ſuch delicacy of taſte, as have ſeldom been equalled, and certainly never ſurpaſſed, in any critical compoſition. To indulge ourſelves in partial extracts from this fine parallel, would be to convey no adequate idea of its general merits; but we greatly recommend the peruſal of the entire eſſay to ſuch of our readers as delight in elegant diſquiſition, or are deſirous to improve their talents for criticiſm, by the ſtudy of a model, which is throughout claſſical and pleaſing. What has particularly ſtruck us in theſe remarks, and what we are

perſuaded will ſtrike every attentive reader, is that the impreſſions of the author (though he is, beyond queſtion, both a poet and a ſcholar himſelf) have in no wiſe been weakened by claſſical common-places, or thoſe artificial pictures which poetry repreſents; that although he exhibits, in ſo eminent a degree, the profeſſed critic's perſpicacity, he yet is wholly exempt from his coldneſs and indifference; and that his critical deciſions, however firm and manly, are pronounced at once with the modeſty of the ſtudent, and the genius of the maſter. Wherever he cenſures, he cenſures freely from the heart: and his eulogiums are beſtowed with ſo much ſenſe and feeling, ſo much native ſincerity, and unaffected enthuſiaſm, as often to leave us in doubt, which moſt we ſhould admire, the merit of the poet who produced the paſſage, or that of the critic, who can thus delightfully diſplay it to the view. Why ſuch a critic ſhould chooſe to conceal his name, it is not eaſy to conjecture, any more than it is to conceive why the author of the Life ſhould not as anxiouſly wiſh for the concealment of his. That the writer of the Remarks *muſt* be a Scotchman is evident upon the face of his work: and if any ſtreſs can be laid on ſimilarity in the colour of both ſentiment and ſtyle, we ſhould be inclined to attribute it to the very ingenious author of the "Eſſay on Tranſlation," a performance already long known and admired. But even internal evidence is ſometimes deceitful; and we have no other evidence for gueſſing at the fact.

Having now commended with a ſincerity and good-will, perhaps not inferior to that which we have attributed to the remarker himſelf, we ſhould be wanting in our duty, if we did not point out, with equal candour, ſome defects in his eſſay, of which the moſt conſpicuous ſeems to be, that it is greatly too *encomiaſtic*. The apology offered at P. 104, we can by no means conſider as relevant to the queſtion: for the critic who deals forth nothing but praiſe, although he may indulge his partiality, or yield to his benevolence, is pretty ſure to overſhoot his object. Having once procured, for his favourite author, the palm in paſtoral poetry, and, in our judgment, juſtly procured it; and having alſo eſtabliſhed his merit in touching the pathetic, and delineating the manners, the remarker is too anxious to raiſe him to an equal degree of eminence in other departments of compoſition, to which few impartial readers will regard him as entitled. That Ramſay drew from nature with a vivid imagination, and a vigorous pencil, we freely allow: that he was prone to diſcover the weakneſſes and abſurdities in human conduct, and had ability to apply to them the laſh of ſatire, will as readily be admitted. But, although poſſeſſed of a fund of humour, he was not very remarkable for invention, or for wit: he had few of the advantages which are derived from poliſh and cultivation; and he certainly cannot be ſaid either to be "a true Horatian genius," or, "in variety of talents, to yield to few poets of antient, or modern, times." See PP. 95—154. It is true, we ardently admire his "Gentle Shepherd:" we give him every praiſe for his "Supplement to Chriſt's Kirk," as well as for ſome of his tales, ſongs,

ſongs, and imitations of Horace; and, above all, for that firſt of comic tales, "the Monk and the Millar's wife;" and all this we think we can do, notwithſtanding the Φαινεντα συνετοισι, of which we are ſo carefully reminded; the veil of peculiar idiom, which certainly conceals, except from Northern eyes, a part of the beauty of thoſe original productions. But the fact is, Ramſay's merits and his defects proceeded from the ſame ſource. It was owing to an early want of cultivation, that he became the poet of nature in ſo eminent a degree; and it was owing to the ſame want, that he utterly failed in other efforts, where cultivation alone could have enabled him to excel. Hence it happens, that, while he copies from nature, the delineation, no leſs than the colouring, is juſt and pleaſing: but when he attempts the regions of invention, or the labyrinths of wit, as we have obſerved above, he becomes often coarſe and indelicate, and ſometimes even languid and contemptible. Of the preſent volumes, therefore, nearly the one half might have been ſuppreſſed, with equal advantage to the poet and his readers; and a judicious ſelection from his works would, without doubt, have been more acceptable to the public, than this laborious accumulation of all the traſh and ribaldry that ever proceeded from his pen. Such a ſelection we ſtrongly recommend to the elegant author of the Remarks: but as we are told there is a proverb in Scotland, which declares, that "more cooks than one uſually ſpoil the broth," we truſt it will be without the aid of his *Johnſonian* coadjutor.

The other defects of this valuable eſſay lie entirely in the ſtyle; for although it is in general diſtinguiſhed by purity and eaſe, it bears the moſt unaccountable marks of haſte or negligence. *Sæpe ſtylum vertas* is a maxim, which cannot too frequently be inculcated on all writers; but an obſervance of it is more eſpecially incumbent on thoſe, who labour in the cultivated fields of taſte and criticiſm. A few examples, which we ſhall adduce, will ſufficiently juſtify the above aſſertion; and they may alſo prove of benefit to a future edition of the performance. "Such of theſe poems, as bear their dates, are in their proper order with reſpect to *each other*;"—to *one another*; as more than *two* poems are here in queſtion. P. 70. "The celebrated John Law, the future projector of the Miſiſſippi ſcheme, then reigned ſovereign *of* the faſhions," P. 71. It ſhould have been *the* ſovereign of the faſhions; or ſovereign *over* the faſhions. "He relates the progreſs of the South ſea bubble, till *its* burſt into air." *It* burſt. P. 92. "For the happy eaſe of the compoſition is judged to be a proof, that it may be eaſily *compoſed*." Eaſily *attained*; or eaſily *produced*. P. 94. "But even an Engliſhman may diſcern a part of the merits of the original, although this is all that perhaps he can do." It ſhould certainly have ſtood, "a part of *its* merits *as an* original;" becauſe, otherwiſe, we muſt believe the author to have meant, that a Scotchman is capable, but not an Engliſhman, of fully diſcerning the merits of Horace. See P. 101. "Yet ſuch is the pride of our nature, we cannot bear to ſee this ſentiment ſeriouſly entertained." *That* we cannot bear, &c. P, 102. "The evergreen was printed with a *miſ-*

eading ſignature." A ſignature *calculated to miſlead.* P. 109. "The moral chorus ſeems to have notions of love much more conſonant to human nature, *who* diſcourſes for a quarter of an hour on the different kind of kiſſes." P. 147. It ſhould have been, the moral chorus, *which* ſeems, &c. diſcourſes for a quarter of an hour. "The other characters, *who* are truly peaſants, are painted with fidelity and nature." The other characters, *which* are truly *thoſe of* peaſants. P. 149. "This muſt be the only ſure criterion to judge of its excellence or defects." *By which*, or *whereby* to judge. P. 157.

It is remarkable how much more apt a Scottiſh, than an Engliſh writer is, to fail in that nice and difficult part of grammar, the uſe of the prepoſitions; of which take the following inſtances, in addition to ſome others, which we have already curſorily marked, in tranſcribing the extracts. "He cautions his countrymen *from* giving way to this deſpondency." *Againſt* giving way. P. 93. "Sir William Scott died *at* Edinburgh, on the 8th. Oct. 1725." *In* Edinburgh. P. 104. "It is a ſevere political ſatire *againſt* his countrymen." *On* his countrymen. P. 109. "It is neceſſary to caſt back our eyes *on* the firſt ages of the world." *To* the firſt ages. P. 122. Of Scotticiſms, properly ſo called, we have been able to diſcover but very few; or, as it is curiouſly expreſſed in that idiom, "almoſt none." Take, however, the following examples. "*Scots* and *Scotſman*," for *Scotch* and *Scotchman*; vile barbariſms, firſt brought into faſhion by Hume and Robertſon. P. 65, &c. &c. "*In place of* lofty imagery," for *inſtead of*, or in *the* place of. P. 197. "Printed *along with*," for *together* with. Pp. 104—109. To which may be added "Scotiſh," uſed *paſſim* for *Scottiſh*; a mode of orthography, we believe, peculiar to this author himſelf.

In a treatiſe of ſcience, or in an inferior compoſition of any ſort, we certainly ſhould not have taken the trouble ſo minutely to note inaccuracies, which to many, we are aware, will appear trivial and inſignificant: but ſuch blemiſhes, in ſuch a writer, are like ſpecks in the ſun, which every one would wiſh away from ſo beautiful a ſurface.

Notwithſtanding the length, to which this article has neceſſarily been extended, we cannot refuſe ourſelves the pleaſure of communicating, to ſuch of our claſſical readers as are lovers of fun, a ſpecimen of a tranſlation into Latin of "the Monk and the Millar's wife," which has never been publiſhed; and which, we are aſſured, is from the pen of a gentleman well known in the literary world, for his erudition and ability. This ſpecimen we give alſo for another reaſon, both becauſe, as a tranſlation, it is entitled to uncommon praiſe; and becauſe it points out an ingenious method of obviating the difficulty, which we had deemed inſurmountable, of transfuſing any thing like *humour* into modern Latin verſe, viz. by the union of Monkiſh rhyme with claſſical Latinity. We wiſh the learned author would favour us with the whole of this curious production; as we ſhould think it well worth preſerving in a corner of our Miſcellany, in order to relieve from the drier details of politics or ſcience.

THE

THE MONK AND THE MILLAR'S WIFE,

TRANSLATED INTO LATIN.

"Potores incliti, divini,
Qui ſcitis beneficia vini;
Quos riſus juvet, dum bibatis,
Fabellam lepidam audiatis.
In Fifâ molitor degebat
Vitam, qui conjugem habebat
Laſcivam, ſponſi quæ conſortem
Admiſit ſacerdotem fortem.
Alberto pater hic benignè
Officium præſtitit inſigne;
Cùm ſciret ei cerviſiam bonam,
Sapiùs ſe dedit combibonem:
Et mirum dictu, hic Albertus,
Pollenti ſpiritu refertus,
Dum ſanctum patrem honorabat,
Ebrius et ipſe prædicabat.
Sic cuique erat ſatisfactum;
Sponſæ, marito, opus actum:
Hic dum piſtrino ſe præbebat
Alter parochiæ incumbebat;
Et Bella, alacris ubique,
Se commodam dedit utrique.
Umbræ quum lucibus æquales,
Et feriæ redeunt autumnales,
Redibat fortè domum patris
Alumnus ſolers almæ matris
Andreæ ſancti: Dies cadit;
Nox polum tenebris invadit:
Digitum nequimus cùm ſpectare,
Horrendum foris eſt cubare.
Fors erat molam tunc audire,
Quæ grato ſonitu lenire:
Mola hæc erat, bene nota,
Alberti, ædes nec remota.
Alumnus intrat, cui cognomen
Jacobus; fauſtum quod ſit omen!
Nunc, muſa, pergas enarrare
Fabellam lepidè, preclarè,
Gratam, dum reſtent mollendina,
Vel Scotis vivitur farina."
&c. &c.

"Now lend your lugs, ye benders fine,
Wha ken the benefit of wine;
And you, wha laughing ſcud brown ale,
Leave jinles awee, and hear a tale.
An honeſt Millar winn'd in Fife,
That had a young and wanton wife,
Wha ſometimes thol'd the pariſh prieſt,
To make her man a twa-horn'd beaſt.
He paid right mony viſits till her;
And, to keep in wi' Hab the millar,
He 'ndeavour'd aft to mak him happy,
Whene'er he kent the ale was nappy.
Sic condeſcenſion in a paſtor
Kuit Halbert's love to him the faſter;
And by his converſe, troth 'tis true,
Hab learn'd to preach—when he was fou.
Thus, all the three were wonder pleas'd;
The wife well ſerv'd, the man well eas'd:
This ground his corns, and that did cheriſh,
Himſelf with dining round the pariſh:
Beſs, the gude wife, thought it nea ſkaith,
Since ſhe was fit to ſerue them baith.
When equal is the night and day,
And Ceres gives the ſchools the play;
A youth, ſprung frae a gentle *pater*,
Bred at St. Andrew's *alma mater*,
Ae day gawn hameward, it fell late,
And him benighted by the gate.
To lye without, pit-mirk did ſhore him,
He coudna ſee his thumb before him.
But clack, clack, clack—he heard a mill,
Whilk led him by the lug theretill.
To tak the thread of tale alang,
This mill to Halbert did belang:
Nor leſs this note your notice claims,
The ſcholar's name was maſter James.
Now, ſmiling muſe, the prelude paſt,
Smoothly relate a tale ſhall laſt
As lang as Alps and Grampian hills,
As lang as wind, or water-mills."
&c. &c.

Lectures on Eccleſiaſtical Hiſtory. By the late Duncan Campbell, D. D. &c.

(Continued from P. 279.*)*

THE ſtructure of the third Lecture is extremely irregular, though the object of its author ſeems to be to perſuade his audience that

the diſcipline of the church of Scotland is infinitely preferable to that of England, and that the congregational and independent churches are more apoſtolical in their government and diſcipline, than either. He begins this lecture, as he finiſhed the former, by taking it for granted that the church ſoon became exceedingly corrupted; and he attributes all her corruptions to the primitive practice of believers referring their civil differences to the arbitration of the clergy. This practice, he owns, reſulted naturally from St. Paul's exhorting the Corinthians not to go to law before the tribunals of the heathen, but to refer their differences to arbitrators choſen from among themſelves. The conſequence of which was that in ſeveral churches, the choice fell upon their miniſters; but he aſſures us, that, in the days of the Apoſtle, "we find no mention of bailiffs or tipſtaves, fines or impriſonments, or diſtraining of goods," in conſequence of the ſentence of thoſe clerical arbiters!!! He then gives a view of the original conſtitution of the church, and her inherent diſcipline, as diſtinguiſhed from this buſineſs of arbitration, which, though it ſtands in the form of an epiſode, we ſhall quote, at length, becauſe we think it by much the moſt important part of the lecture.

"Some learned men (ſays Dr. Campbell) ſeem to be of opinion, that the buſineſs of determining ſuch civil controverſies as aroſe between Chriſtians, belonged, at firſt, to the whole congregation; or, in other words, to that particular church or ſociety, whereof the parties concerned were members. But this appears to have ariſen from confounding two things totally diſtinct. When one Chriſtian had ground, real or ſuppoſed, to complain of the conduct of another, as unbrotherly and injurious, after private methods of reclaiming the offender had been tried in vain by the offended, it belonged to the *congregation* to judge between them; and either to effect a reconciliation or to diſcard one, who, by his obſtinacy in the wrong, ſhewed himſelf unworthy of their fellowſhip. This method had been clearly pointed out to them by their great founder. If thy brother," ſays he, "treſpaſs againſt thee, go and tell him his fault between thee and him alone; if he hear thee, thou haſt gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witneſſes every word may be eſtabliſhed; and if he neglect to hear them, tell it to the *church*; but if he neglect to hear the church, let him be to thee as a heathen man and a publican. Verily I ſay unto you, Whatſoever ye ſhall bind on earth, ſhall be bound, &c. &c.

"The practice of the apoſtolic age, which has the beſt title to the denomination of primitive, is the ſureſt commentary on this precept of our Lord. Not only were ſuch private offences then judged by the church, that is, by the *congregation*, but alſo thoſe *ſcandals* which affected the whole Chriſtian fraternity. Accordingly the judgment, which *Paul* by *the ſpirit of God*, had formed concerning the inceſtuous perſon, he *enjoins the church*, to whom his epiſtle is directed, to pronounce and execute. And, in his ſecond epiſtle to the ſame church, he ſays, in reference to the ſame delinquent, *ſufficient to ſuch a man is the cenſure which was inflicted by many*—υπο των πλειονων, by the community. *To whom ye forgive any thing*, addreſſing himſelf always to the congregation, *I forgive alſo*." We admit, with the learned Doctor, that

that in the cenſure inflicted on the inceſtuous perſon, the Chriſtians at Corinth were but the executors of the doom awarded by the apoſtle. Nor does any one queſtion the apoſtolical authority, in ſuch matters over both the flock and the paſtors. But from the words laſt quoted, it is evident that *he acknowledges, at the ſame time, the ordinary power*, in regard to diſcipline lodged in the *congregation*; and from the confidence he had in the *diſcretion* and *integrity* of the Corinthians, he promiſes his concurrence in what they *ſhall* judge proper to do. *To whom ye forgive any thing, I forgive alſo.* Now, though in aftertimes the charge of this matter came to be devolved, firſt on the Biſhop and Preſbyters, and afterwards ſolely on the Biſhop, yet that the *people*, as well as the Preſbyters, as far down, at leaſt, as to the middle of the third century, retained ſome ſhare in the *deciſion* of queſtions wherein morals were immediately concerned, is manifeſt from Cyprian's letters ſtill extant. In his time, when congregations were become very numerous, the inquiry and deliberation were holden (perhaps then more commodiouſly) in the eccleſiaſtical college, called the *Preſbytery*, conſiſting of the Biſhop, the Preſbyters, and the Deacons. When this was over, the reſult of their inquiry and conſultations was reported to the whole *congregation belonging to that church*, who were called together on purpoſe, in order to obtain their *approbation* of what had been done, and their conſent to the reſolution that had been taken; for *without their conſent*, no judgment could regularly be put in execution."

Since the commencement of our critical labors, ſtrange as ſome of the works are which have fallen under our review, we have read nothing with greater ſurpriſe than this account of the original conſtitution and diſcipline of the Chriſtian church. Had it come from the pen of ſome of our factious Diſſenters, who are diſtinguiſhed from other profeſſors of Chriſtianity, chiefly by their abhorrence of every thing eſtabliſhed; or had it been part of a theological lecture delivered in the Circus of Glaſgow, by Mr. Profeſſor Greville Ewing, to the pupils educated by him for the purpoſe of *propagating the Goſpel at home*, it would have been perfectly natural, however erroneous; and though we ſhould certainly have endeavoured to correct the author's miſtakes, truth would have compelled us to acknowledge his conſiſtency. But what can we think of the conſiſtency—we had almoſt ſaid of the integrity—of that man, who, holding two preferments in the church of Scotland, could thus, from his profeſſional chair, draw a picture of the apoſtolical church, to which the leaſt ſagacious of his audience muſt have been ſenſible, that the conſtitution and diſcipline of the church, which he was intended to ſerve, bears hardly any reſemblance? Fortunately, this picture, ſo flattering to the pride and prejudices of the rabble, as little reſembles the primitive church of Chriſt, as the national church of Scotland; and Dr. Campbell, when he advances eccleſiaſtical paradoxes, ſeems to be deſerted by that ingenuity, which, in the region of metaphyſics, enabled him to unravel the ſophiſtry of Hume.

We paſs over, as wholly unworthy of regard, his inſinuation, that St. Cyprian, though honored with the title of Biſhop, was nothing more than the paſtor of a ſingle congregation. The moſt prejudiced

opponents of epiſcopacy, which even the dregs of the ſeventeenth century produced, admitted that Cyprian muſt have been the permanent moderator of a Preſbytery, comprehending, at leaſt, eight congregations; and they were extremely gravelled to account for his receiving a new and ſolemn conſecration by the impoſition of the hands of the *moderators* of the neighbouring Presbyteries, to fit them for ſo unimportant an office! Such a conſecration, if it placed him only in the moderator's chair, was indeed, to uſe the words of a learned writer on this ſubject, "the very myſtery of ridiculouſneſs!"

We might paſs, with equal neglect, Dr. Campell's aſſertions, that, "in the age of St. Cyprian, the *people* as well as the Preſbyters retained ſome ſhare in the *deciſion* of queſtions reſpecting morals; and that, without their *conſent*, no judgement of the Biſhop could regularly be put in execution;" for though the truth of theſe poſitions is manifeſt, he ſays, from Cyprian's letters, he has not quoted a ſingle paſſage to evince that truth; and we heſitate not to affirm with confidence, that in thoſe letters there is not a ſingle paſſage to be found, which, if fairly interpreted, gives the ſmalleſt countenance to the juriſdiction of the people. One paſſage, and we believe but one, has indeed been alleged in ſupport of the claim thus urged for the congregation; but Dr. Campbell was too wiſe a man to bring it into view, for it directly proves that, by the conſtitution of the church as then underſtood, neither *Preſbyters* nor people had a *deciſive* voice in the adminiſtration of diſcipline.

While the perſecution under *Decius* raged with the greateſt violence, St. Cyprian, whoſe ſtation rendered him peculiarly obnoxious, withdrew himſelf from public view, in conformity to our bleſſed Lord's direction to his Apoſtles, "when perſecuted in one city, to flee into another." During his retirement, ſome of thoſe who had ſacrificed to idols, and were, in conſequence, denominated *Lapſi*, became extremely urgent to be reconciled to the church, before they had completed the courſe of penance preſcribed by the canons for ſuch offences. In this emergency, four of the Preſbyters, to whom the place of the Biſhop's retreat was known, wrote to him requeſting his *determination* of the matter; a conduct which muſt be conſidered as altogether abſurd, if the Preſbyters and people had, equally with the biſhop, *deciſive* voices in ſuch queſtions. St. Cyprian's reply was ſuch as might have been expected from a ſuperior to his inferiors, when conſulted by them on a ſubject, which he had not ſtudied, as not expecting it to be ſubmitted to his cognizance. The Canons had declared how the *Lapſi* were to be treated in *general*, and he had not adverted to the alleviating circumſtances of particular caſes. He, therefore, in a letter addreſſed to the whole Clergy and Laity of Carthage, ſays, *Ad idvero quod ſcripſerunt mihi compreſbyteri, Donatus et Fortunatus, Novetus et Gerdius, ſolus reſcribi nihil potui, quando a primordio epiſcopatus mei* STATUERIM *nihil ſine conſilio veſtro* (Preſbyterarum et Diaconarum) *et ſine converſu plebis, mea privatim ſententia gerere.* Had matters of this kind been uſually determined by the *con-*

gregation

gregation, how could St. Cyprian have ſaid, that, from entering on his epiſcopal office, he had *reſolved* to do nothing without the *advice* of his Presbyters and Deacons, and the *approbation* of the people at large? What would be thought of a miniſter of the church of Scotland, who, when he ſhould firſt meet his *kirk-ſeſſion*, or be firſt choſen *moderator* of the presbytery, ſhould ſay—"Gentlemen, while I am miniſter of this pariſh, or while I hold this office of *Moderator*, I have *reſolved* to exerciſe no eccleſiaſtical juriſdiction, without conſulting you, the Elders and Deacons of the ſeſſion; or you, my co-presbyters and elders of the Presbytery?" Undoubtedly he would be thought mad, if he ſhould declare ſuch a reſolution with ſerioufneſs, and not very ſober, were he to utter it in jeſt, when deliberating on a matter ſo momentous as the reconciliation of the *Lapſi!*

This reſolution was formed by St. Cyprian when he entered on his high office, for the very ſame reaſon that the moſt abſolute ſovereign on earth, if a virtuous man, will take no ſtep which can greatly affect the intereſts of his kingdom, without previouſly conſulting his miniſters and nobles; or that a cautious commander will not hazard a deſperate battle, without firſt hearing the opinion of a council of war. That the Biſhop of Carthage did not conſider himſelf as *bound*, by any law human or divine, to abide, on all occaſions, by the counſel of the majority, is moſt evident from his ſending to his Preſbyters and Deacons an authoratative rule (*formam*) how to treat the *Lapſi* in his abſence; and threatening them with nothing leſs than *excommunication*, if they ſhould dare to tranſgreſs a ſingle article of it, though ſome of its articles were diſapproved of by the majority. *Interea, ſiquis immoderatus et præceps, ſive de* NOSTRIS PRESBYTERIS *vel* DEACONIS, *ſine de peregrinis, auſus fuerit, ante* SENTENTIAM NOSTRAM, *communicare cum Lapſis, a* COMMUNICATIONE NOSTRA *reſecetur*. This is perfectly agreeable to what he affirms, in numberleſs places, of the *abſolute* power of every Biſhop within his own dioceſe, who may make what ſtatutes he pleaſes, being accountable for his conduct, ſo long as he maintains catholic unity, to God alone.

That Dr. Campbell ſhould have made St. Cyprian the paſtor of an independent congregation cannot excite great ſurpriſe, after his preſſing the apoſtle himſelf into the ſame ſervice. He admits, indeed, and it would have been ſtrange had he not admitted, that the Chriſtians at Corinth were but the executors of the doom awarded by St. Paul; but that the apoſtle acknowledged the *power* of the *congregation* in ordinary caſes of diſcipline, he infers from words, which ſeem to us to imply the direct contrary. "To whom ye forgive any thing, I forgive alſo," is certainly the language of a ſuperior to inferiors who have no power either to puniſh or to forgive but what they derive from him: it is, as if the king had ſaid to the viceroy of Ireland, during the late rebellion, "I entruſt you with the ampleſt powers for the public good; ſuch of the rebels as ye ſhall forgive, I will forgive alſo;" but will any man ſay, that, in ordinary caſes, the viceroy's power, in conſequence of ſuch a ſpeech, would have been conſidered

conſidered as the ſame with the ſovereign's? Indeed the language of St. Paul, through the whole of this epiſtle, is ſo very *high*, that we cannot enough wonder at its being ſuppoſed to give the ſmalleſt countenance to the power of the people in paſſing the ſentence of excommunication, or in re-admitting the penitent. "For to this end alſo did I write, that I might know the proof of you, whether ye be *obedient* in all things."

"I told you before, and foretel you as if I were preſent, the ſecond time, and being abſent now I write to them which heretofore have ſinned, and to all other, that if I come again, I will not *ſpare*." "I write theſe things being abſent, but being preſent I ſhould uſe *ſharpneſs*, according to the *power* which *the Lord hath given me to edification, and not to deſtruction*."

Senſible, perhaps, that theſe expreſſions lend little ſupport to the independent ſcheme, Dr. Campbell tranſlates the words η επιμια αυτη η υπο των πλειονων, "the *cenſure* which was inflicted by the community," inſtead of "this *puniſhment*, which was inflicted of many;" thus *inſinuating*, that the inceſtuous perſon was excommunicated by a *vote* of the congregation. But this is directly contrary to fact; for St. Paul, in his firſt epiſtle which was ſent by TIMOTHY to the church at Corinth, ſpeaking of the ſame delinquent, ſays,

"I verily, as abſent in body, but preſent in ſpirit, have judged already, (κεκρικα) as though I were preſent, concerning him that hath ſo done this deed; in the name of our Lord Jeſus Chriſt, when ye are gathered together, and my ſpirit, with the power of our Lord Jeſus Chriſt, to deliver ſuch a one to Satan, for the deſtruction of the fleſh," &c.

He then enjoins them to purge out from among them the excommunicated perſon, not to keep company with him, and with ſuch a one, no not eat. This treatment would of courſe bring him into public diſgrace; but *diſgrace* which is the literal tranſlation of επιμια*, was a part of the puniſhment, which the *community only* could *inflict*, though it was *obſerved* by the *apoſtle*.

Whatever confidence St. Paul might have in the diſcretion and integrity of the *elders* of the church of Corinth, and we believe it would have been difficult for Dr. Campbell to prove that it was to any other than the elders, he ſaid, "to whom ye forgive any thing, I forgive alſo," he could hardly have ſuch confidence in the congregation at *large*, as to conſtitute a ſet of men judges of the moral conduct of each other, who had got drunk together † in the houſe of God at the very

* Of this we think there is no room for doubt. *Honour* it cannot poſſibly mean in this place; and yet it is certainly derived from επιτιμαω, as that word is ultimately either from τιω, or from the Hebrew words *tame*, which ſignifies to *defile* or *pollute*, or to become *vile* or *contemptible*. If this Hebrew word be the radix, our tranſlation, is unqueſtionably juſt; and though, τιω eſpecially in the middle voice, frequently ſignifies *I puniſh*, the puniſhment implied muſt have a reference to Honour.

† See 1ſt. Epiſt. Chap. 11th. ver. 21ſt.

celebration

celebration of the Lord's ſupper! Indeed the majority of much ſoberer congregations than that of Corinth, muſt then have had their heads ſo full of heathen notions as to render them altogether unfit to adminiſter the diſcipline of the church; and even now in this enlightened nation, it is impoſſible to ſuppoſe that there are not many pariſhes in which the majority of the people know ſo very little of the peculiar doctrines of the goſpel, and of the principles of Chriſtian morality, that no man of common ſenſe can deem them adequate *judges* of each other's faith, or each other's practice. But, ſays the ingenious lecturer, every congregation at large is entruſted with the adminiſtration of diſcipline by the divine founder of the church; and therefore all reaſonings about their fitneſs for the office is uſeleſs.

True; all reaſonings about the fitneſs of any claſs of men for an office to which they are appointed by our bleſſed Lord, are worſe than uſeleſs—they are impious; but where is the evidence of this appointment? The paſſage, quoted as ſuch by Dr. Campbell, could not lead a converted Jew to ſuppoſe, that when he ſhould tell the church that his brother had offended him, the offender was to be judged by the whole congregation; for that paſſage points out a method of diſcipline ſtrikingly ſimilar to that which was obſerved in the ſynagogue, where every thing relating to the morals of the people, the admiſſion of proſelytes, and the expulſion of offenders, was determined, *not* by the *congregation*, but by the *αρχισυναγωγοι quippe quibus incubuit ſumma rerum cura et ſumma poteſtas*, ſays Dr. Lightfoot. We quote this author with peculiar ſatisfaction, becauſe his learning is univerſally acknowledged, whilſt he cannot be accuſed, as we ſhall probably be of pleading the cauſe of Prieſtly domination. Yet, in his *Horæ Hebraicæ in Evangelium Matthæi*, et *in Epiſt. prim. ad Corinthios*, he gives ſo full a view of the proceſs of Jewiſh excommunication, and ſo completely eſtabliſhes the abſolute authority of the rulers of the ſynagogue, eſpecially of the *Angelus Eccleſiæ* or *Epiſcopus Congregationis*, that no one, we will venture to ſay, can read theſe two tracts impartially, without being convinced, that it could not poſſibly enter into the heads of the diſciples, that our Saviour, by referring the offences of Chriſtians to the *church*, meant to ſubject them to the juriſdiction of the *multitude*.

We have, however, ſtronger evidence, if poſſible, even than this, that ſuch could not be his intention; for, when he inſtituted the ſacrament of baptiſm, which Dr. Campbell acknowledges to be the rite of regular *admiſſion* into the church, he did not commit the adminiſtration of it to the diſciples at large, but to a ſelect number, whom he ſent with authority ſimilar to that with which he had himſelf been ſent by his father. But a ſociety into which members could be admitted only by *one order* of men, and from which offenders could be expelled only by the votes of the *majority*, ſo far from being "a body fitly joined together," as St. Paul deſcribes the Chriſtian church, would be ſuch a Babel of confuſion as muſt quickly be diſ-

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ſolved by the unavoidable jarring of its own members. When our bleſſed Lord therefore directs offenders to be puniſhed by the *church*, he muſt be underſtood to mean, by the *ſentence of the governors* of the church; juſt as when we ſay, that a criminal has ſuffered civil puniſhment, we always mean by the *ſentence of the proper magiſtrate*, and *not* by that of the *community at large*.

Though we differ thus widely from the learned principal reſpecting the government of the primitive church, we heartily agree with him, that the ſubjects over which ſhe had an inherent juriſdiction were quite different from queſtions merely regarding right or property. "The one is more analogous to a criminal, the other, to a civil proceſs. Two perſons may differ in regard to the title to a particular ſubject, each claiming it as his, though neither accuſe the other of injurious or unchriſtian treatment." The claim of right can be determined only by the law of the land or by voluntary arbitration; an accuſation of unchriſtian conduct falls under the inherent juriſdiction of the church. We agree with him likewiſe in believing, that the extenſive juriſdiction, which even in *ſecular affairs* was conferred on the biſhops by Conſtantine and other Chriſtian emperors, contributed to corrupt the ſimplicity of the original conſtitution of the church, as well as of the manners of the clergy; but we think that he greatly aggravates the corruption proceeding from that ſource, and we are certain that he contradicts all antiquity, not excepting the Scriptures of the New Teſtament, when he ſays that "Juſtinian firſt allotted to the epiſcopal tribunal, the eccleſiaſtical delinquencies of clergymen!" Did Juſtinian live before St. Cyprian? We know not what character to give of that part of the lecture, in which he ſays, that "the great engine of the magiſtrate is terror; of the paſtor love; and that the paſtor muſt *forbear threatening*." St. Paul *threatened*, and exhorted Timothy to *reprove*. Were not St. Paul and Timothy paſtors?

But we paſs over theſe things, and haſten to notice the calumnies, which, in this lecture, we meet with againſt the church of England. Previous to theſe, the learned author gives a very favourable view of the diſcipline of his own church, which we ſhall not controvert, both becauſe we are in a great meaſure ſtrangers to that diſcipline, and becauſe it would be hard not to allow a Scotch profeſſor of divinity to ſay, unchallenged, what *can* be ſaid in behalf of a church, of which he has hitherto laboured to prove that the government and diſcipline bear hardly any reſemblance to the government and diſcipline of the original church of Chriſt. But Dr. Campbell might have praiſed his own church, without *belying* the Church of England. That he has belied her is moſt evident; for he has more than inſinuated (Pp. 72, 73) that the *teſt* was contrived to "compel men by the coarſe implements of human authority and worldly ſanctions," to embrace her communion; whereas it is univerſally known, that the teſt was forced upon Charles II, chiefly by the diſſenting intereſt, not to compel men to unite themſelves to the Church of England, but to exclude Papiſts

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from civil offices. When our author ſays, that "eccleſiaſtical cenſures in England have now no regard, agreeably to their original deſtination, to purity and manners," he directly contradicts the rubric prefixed to the *communion* in *the book of Common Prayer*, a rubric which conſtitutes part of the law of the land as well as of the conſtitution of the church. If he meant, by this impertinent obſervation, only to inſinuate, that eccleſiaſtical diſcipline is *relaxed* in England; we beg leave to aſk his partizans, whether it be not likewiſe relaxed in Scotland; and whether it be as cuſtomary now as formerly to exhibit fornicators on *the ſtool of repentance?* We have heard, but we do not vouch for its truth, that it is not uncommon, among the Scottiſh clergy, to refuſe the ſacrament of baptiſm to the children of parents whoſe moral conduct has not been unexceptionable. That ſuch an abſurd and impious practice is authorized by the *church* of Scotland, we have too great a regard for that church to ſuppoſe; but if it be connived at by her judicatories, to the extent that we have been led to believe, it ill became Dr. Campbell to revile the Church of England for her abuſe of diſcipline; for ſuch an attempt by weak fallible men to viſit the ſins of the fathers on the children is a greater corruption than any that he has mentioned as reſulting from the teſt act. He ſhould have taken the THORN out of his own eye, before he declaimed againſt the mote in his brother's eye.

We have ſeen Dr. Campbell labouring to prove that the conſtitution of the Chriſtian Church was, by the appointment of the Divine founder, congregational and democratical. It was not, therefore, without ſome degree of ſurpriſe, that we found him aſſerting, in the beginning of his fourth lecture, that the queſtion in regard to the original form of church government is comparatively of little importance; that this or that form is merely a circumſtance; nay that any eccleſiaſtical polity whatever "is a circumſtantial no where either explicitly declared, or implicitly ſuggeſted in all the book of God!!" If this be ſo, by what means came the learned author to diſcover that the congregational form of Church Government (ſee our laſt Review) "was clearly pointed out to the firſt Chriſtians by Chriſt himſelf." We moſt cordially agree with him that "the eſſence of Chriſtianity abſtractedly conſidered," or indeed any how conſidered, "conſiſts in the ſyſtem of doctrines and duties revealed by our Lord Jeſus Chriſt" either immediately while he ſojourned on earth, or through the medium of the holy ſpirit after his aſcenſion into Heaven; "and that the eſſence of the Chriſtian character conſiſts in the belief of the one, and the obedience of the other." But in the ſyſtem of duties, revealed through the medium of the holy ſpirit to the apoſtle, "obedience to thoſe who have a right to rule over us and to watch for our ſouls," is expreſsly mentioned; and therefore ſince it is impoſſible to conceive how ſuch rights as this can be poſſeſſed by any man or order of men, who have not derived them from the ſupreme biſhop of ſouls, it muſt ſurely be a matter of high importance to aſcertain; if we can,

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what was the original form of Church Government, becauſe to that government alone can ſuch obedience be due?

The doctor indeed allows, "that a *certain external model* of government muſt have been originally adopted for the more effectual preſervation of the evangelical inſtitution in its native purity, and for *the careful tranſmiſſion of it to after ages.*" He allows likewiſe "that a preſumptuous encroachment on what is evidently ſo inſtituted, is juſtly reprehenſible in thoſe who are properly chargeable with ſuch encroachment;" but he contends that the reprehenſion can affect thoſe only who are conſcious of the guilt; "for the fault of another, ſays he, will never fruſtrate to me the divine promiſe given by the Meſſiah, the great interpreter of the father, the faithful and true witneſs to all indiſcriminately, without any limitation, that *he who receiveth his teſtimony hath everlaſting life.*"

There is a ſenſe in which this reaſoning is unanſwerable, and in that ſenſe we are willing to receive it; but we muſt have leave to add, that among thoſe, whom the reprehenſion will moſt certainly affect, are all, who, having diſcovered, that the church, of which they are members, has, in the eſſentials of her conſtitution, deviated from the original model, yet continue in her communion, without labouring to bring her back to that ſtandard of purity. Were the writer of this article as much convinced, as Dr. Campbell ſeems to have been, that the original conſtitution of the Church was democratical and congregational, he could not, without guilt, equal to that of thoſe who firſt encroached on the rights of the people, continue for one day a member of either of our national eſtabliſhments. "Come out of her, my people, that ye be not partaker of her ſins," is as much addreſſed to all, who are in ſuch circumſtances, as it was to thoſe whom the Apocalypt called immediately out of Babylon. This, we think, can be denied by no man, who admits with our author, that a *certain external model* of government muſt have been originally adopted for the careful *tranſmiſſion* of the evangelical inſtitution to *after ages*; for that inſtitution, as we all know, is to be tranſmitted to the end of the world, and therefore the model of government adapted for that purpoſe could not have been intended to be of ſhorter duration. To admit the Doctor's premiſes and refuſe our concluſion would be an abſurdity equal to that of him, who, being entruſted by an abſent Lord with the care of a vineyard, round which it had been found neceſſary to erect a fence *ſix* feet high, ſhould yet let the fence remain at the height of *two* feet, becauſe it had been reduced to that level, not by himſelf, but by his great-grandfather, when holding the office which he now fills.

But, ſays our ingenious lecturer, the original conſtitution of the church cannot be aſcertained without great learning; and "that ſyſtem muſt convey a ſtrange idea of revelation, which exhibits it, as, in reſpect of the truths neceſſary to be known by all, perfectly mute to the unlearned, and of ſervice only to linguiſts, critics, and antiquaries." And are not the Hebrew and Greek Scriptures equally

mute

mute to the unlearned, and of ſervice only to linguiſts and critics; though they are thoſe Scriptures alone, and not Dr. Campbell's, nor even the authorized, *verſion*, that can with truth be called the book of God! Again, is it poſſible, without great learning, to *know* that the Goſpels were written by Matthew, Mark, Luke and John, and are of courſe entitled to the veneration which they have drawn? Or can this fact be aſcertained but by linguiſts, critics, and antiquaries? If not, our author's reply (ſee our laſt Review) to the objection urged againſt that courſe of ſtudy which he repreſents as neceſſary to confirm our faith in the Goſpel, completely obviates his own objection to the ſyſtem which exhibits the original conſtitution of the church as a fact neceſſary to be known, though with reſpect to that fact revelation be perfectly mute to the unlearned. For the truth of both facts—the authenticity of the Scriptures and the original government of the church—the unlearned muſt implicitly rely on the fidelity of their teachers; and great will be the guilt of thoſe teachers, who ſhall wilfully miſlead them with reſpect to either.

The reader, who has been converſant with Dr. Campbell in the works publiſhed by himſelf, cannot fail to be ſurpriſed at ſuch palpable contradictions in theſe *poſthumous* volumes; but when a man ſits down determined, not to inveſtigate truth, but to ſupport a particular cauſe, the moſt vigilant attention will hardly be ſufficient to guard him againſt contradictions, if that cauſe is to be ſupported by various and complicated reaſonings. The cauſe, which the Doctor ſeems determined to maintain, is a parity of order and office among the miniſters of the church, and the ſupreme power of the people in the adminiſtration of church diſcipline; but the power of the people, to caſt offenders out of the church and re-admit them on their repentance, cannot be reconciled with the belief that our Lord committed the keys of his kingdom, not to the people at large, but to a particular order of men, whom in matters eccleſiaſtical the people are, of courſe, bound to *obey*. He therefore ſets himſelf to prove, that no ſuch order was intended to *continue* in the church; (for he ſeems to grant its original exiſtence in the perſons of the apoſtles) and that it is a matter of no conſequence by whom a convert be baptiſed, provided the perſon adminiſtering that ſacrament act as the organ of ſome particular congregation.

As the advocates for the apoſtolical inſtitution of Epiſcopacy have been the moſt ſtrenuous opponents of ſuch democratical doctrines as this, our Lecturer, inſtead of tracing hiſtorically the practice of the church from the days of the apoſtles, ſelects one or two Engliſh divines, who have been honoured with the appellation of *High Churchmen*, and labours to overthrow their arguments for Epiſcopacy, hoping perhaps that if he ſhould prove ſucceſsful againſt them, his popular claims would be admitted of courſe. He begins with Mr. Dodwell, whom he treats with the moſt ſupercilious contempt for being ſtrongly attached to his own notions; for advancing very ſingular notions, and for being an *Iriſh non-juror!* It is true, Dodwell was all this; but he

was

was likewiſe a man of worth and erudition—of ſuch profound erudition, that we ſhould be puzzled, were we called upon to name his ſuperior; and though he did refuſe to transfer to King William the allegiance which he had ſworn to King James, we cannot think that it would have leſſened Dr. Campbell, in the eſtimation of the world, to have treated ſuch a man with the reſpect that was paid to his learning and his virtues by Dr. Samuel Clerke, when oppoſing the moſt dangerous and paradoxical of all his notions.

The opinions of Dodwell, which Dr. Campbell labours to overthrow, are, that without a commiſſion derived from the apoſtles no man can be authoriſed to adminiſter the Chriſtian ſacrament of baptiſm; and that thoſe only have this commiſſion, who have received ordination by impoſition of the hands of a biſhop or biſhops. "Where, ſays our author, do you find this qualification ſpecified? Scripture is ſilent. The ſpirit of God hath not given us the remoteſt hint of it." Indeed! not even the *remoteſt* hint! No, continues he, "the terms of the goſpel covenant are no where, in the ſacred pages, connected with, or made to depend upon, either the miniſter, or the form of the miniſtry." This is a very extraordinary aſſertion. Had Dr. Campbell's footman inſtructed a heathen Negro in the firſt principles of Chriſtianity, and then toſſed him into a river without uttering one word either in prayer to his God or in exhortation to his convert, would ſuch a plunge have anſwered the purpoſe of Chriſtian baptiſm to the poor ſavage? Nay, had the Doctor himſelf baptized his ſervant's convert, unto *John's baptiſm*; had he ſaid, when he dipt the man or poured water upon him, "I baptize thee unto repentance;" or indeed had he uſed *any other* form of words than "I baptize thee in the name of the Father and of the Son and of the Holy Ghoſt," would he have adminiſtered to the Savage the ſacrament of Chriſtian baptiſm? No man will ſay ſo; and therefore it follows, that the terms of the goſpel-covenant muſt be connected, in this inſtance, with the *form of the miniſtry*.

(To be continued.)

Sketches of the State of Manners and Opinions in the French Republic, towards the Cloſe of the 18th Century; in a Series of Letters. By Helen Maria Williams. 2 Vols. 8vo. Robinſons. London. 1801.

IN this work we have the ſtrongeſt poſſible proof, how liable the heart is to corruption when it aſſociates with iniquity. The authoreſs began her literary career with a few poetic trifles, which were not only harmleſs but amuſing; ſhe then adventured a little farther, and attempted a ſkirmiſh or two in the field of politics. Even here, although her opinions were ſufficiently reprehenſible, yet was ſhe endured on account of her youth, her real ignorance of ſuch ſubjects, notwithſtanding

notwithſtanding the plauſibility of the ſhape in which they appeared, and the hope that with age would come wiſdom. Had ſhe paſſed her days in this country, this hope of her friends might have been realized; but what good can be expected from "one who has lived amidſt the ſcenes of a French revolution," and been the admirer and euloglſt of almoſt every act of tyranny, but that which endangered the ſafety of herſelf and "her cavalier." But to uſe her own words, "it is the curſe of revolutionary calamities to indurate the heart." Where is then the wonder, if we find this writer, in the work before us, degraded into the fulſome panygeriſt and mean ſycophant of Buonaparte, and his meaſures? As we foreſee that our comments, on theſe miſchievous letters, will neceſſarily be ſomewhat long, we ſhall not loſe time by any further obſervations; but proceed to the object we have in view, namely, to offer an antidote for the wound her poiſoned "darts," may inflict on folly and imbecility; for, on ſenſe and ſound principle, we are ſatisfied they will ſtrike "harmleſs." The 1ſt, 2d, and 3d letters are on the ſubject of the Swiſs revolution. The real inſenſibility, with which ſhe diſcuſſes the neceſſity of a change of government in that unhappy country, is truly diſguſting; and her affected ſorrow over the crimes and miſeries it introduced is more inſulting to the ſufferers, than all the fetes celebrated by the conquerors. Is it poſſible to read ſuch refined condolence, as the following with patience?

"Haſten, my dear Sir, to chear us with tidings of conſolation; and although you cannot reſtore the waſte of life, and

"Back to its manſions call the fleeting breath;

"let us at laſt be informed that you have paſſed through all your honors; and that brighter proſpects open themſelves before you."

And all this fine ſtuff in the very heat and ſlaughter, occaſioned by the overthrow of the Swiſs confederacy!!!

The concluſion of the 3d letter is an affecting account of the ſufferings and death of the Abbot of Engelberg; what a pity he did not ſurvive the wreck of his country, had it only been to have read her lamentations.

Letter the 4th is on the Loſs of her Siſter. We do not intrude into the ſorrows of domeſtic life; if ſhe felt half ſhe has expreſſed, ſhe is entitled to commiſeration; but we are apt to think the ſhalloweſt ſtreams make the loudeſt noiſe.

Letters the 5th and 6th are on the ſubject of the privileged Orders, Prieſts, Negro Slavery, Peaſants, &c. On which fruitful topics, ſhe deſcants with her cuſtomary fluency and *intelligence*.

"Every day," ſays ſhe, "ſome ſuperanuated prejudice drops off the ſcene, and encreaſes the maſs of happineſs to the republic;" indeed, what before Buonaparte's reign?

"The kneeling ſlave no longer lifts up his fettered hands and enquires, '*am I not a man and a brother*;' at the returning periods of toil, the harſh

call of the tyrant's laſh no longer grates upon his ears, &c. &c. 'While in this country his ſable repreſentative ſeated amidſt ſenators, his tawny viſage peeping out from his robes of gold and ſcarlet joins, with his former maſters, in directing the concerns of the country by which he is adopted.' And yet her hero has put an end to this beautiful exhibition, and we are without one pathetic groan!

"Look at that extended empire which bordering cloſe on the humanized countries of Europe, &c. &c. Look at that unhappy race under the dominion of that 'magnanimous ſovereign,' who ſtands forth at preſent, the avenger of regular governments againſt the barbariſm and anti-ſocial irruptions of the French republic. Does your blood flow in its wonted current? does no ſwell of indignation heave your boſom?" &c. &c.

This is all very pretty; but you muſt change your note, or you will not be admitted even into the antichamber of Madame la Premiere Conſul. Woe be to thoſe in Paris, who, now even dare to raiſe a finger againſt "turning looſe the barbarous hordes of the North;" (P. 59.) the ſcene is altered; and in a next publication, we may expect to ſee theſe "barbarous hordes" changed into the mild and gentle promoters of the "maſs of human happineſs."

Letters 7th and 8th are an *attempt* to refute Mallet du Pan's account of the deſtruction of Helvetic liberty; and a feeble one it is; it is the conteſt of the mole with the lion; and excites only aſtoniſhment at the impotent audacity of the former.

Letter 9th "on the National Inſtitute" has no information on the ſubject.

Letters the 10th and 11th are on the "Revolution of the 30th of Prairial," and "on Jacobins and the Coalition." Of the former we now think little, and care leſs; it was too ephemeral to excite the ſlighteſt notice beyond the walls of Paris. The latter affords her an opportunity of much fine declamation on Paul the 1ſt and Suwarrow; and Goths, Vandals, Alarics, Attila's, and Odoacers "dance in confuſion" through the writer's page.*

Letters 12, 13, 14, 15, 16, 17, are an hiſtorical detail of the revolution, and counter-revolution, of Naples; in which, as might naturally be expected, glory, courage, patriotiſm, forbearance, and virtue are heaped upon the French and the rebels; and ſhame, diſgrace, cowardice, cruelty, and violation of engagement, are attempted to be affixed upon Britain and her Allies. More glaring injuſtice, falſhood, and partiality, we have never read in the ſame ſpace of narration. The hero of the Nile ſeems to be the particular object of the lady's malignity. The King is a fool, a knave, and a treacherous tyrant, and the Queen and Lady Hamilton are only equalled by a Margaret of the North, or a Semiramis of the Eaſt!!! The libel on Lady Hamilton, will, we hope, be ſub-

* Vide the Epilogue of Gen. Fitzpatrick for the theatre at Richmond Houſe.

"While figures, ſuch as 'ſquires don't often reach,
"Dance in confuſion thro' their leader's ſpeech," &c.

jected to the cognizance of another tribunal. It would be a waſte of time to controvert or diſprove the wilful errors, flagrant miſrepreſentations, and groſs falſhoods of her ſtatements reſpecting this revolution in Naples. Poſterity will not be injured by them, for nothing ſhe writes will ever reach it; and the preſent generation KNOWING their fallacy, will only feel contempt for the meanneſs of that mind, and the levity of that heart in which they were engendered. So utterly has ſhe loſt herſelf by this elaborate and ſtudied defence of the unprincipled tools of the Directory, that we ſincerely hope her "iron fate" will for ever detain her within the "*rayon conſtitutionel* of Paris." (P. 245.)

Letter 18th, on Monuments, has in it nothing worthy notice.

Letter 19 has ſome *conſiſtent* reflections on Suwarrow's paſſage of the Mountains, and Buonaparte's Adventures in Egypt; the uſual execration of the one, and admiration of the other; and theſe mighty names are followed by a nonſenſical, abſurd ſtory of Perourou a "bellows-mender, written by himſelf." This vile ſtuff occupies 50 pages; and thus are books made!

Letters 20 and 21 are of the uſual trifling ſort; they may eke out the volume in point of quantity; but as to quality they afford neither amuſement nor inſtruction.

Letter 22, "Return of Bonaparte," Bonaparte returned! my heart beats quick with expectation! of what? new revolutions?" All fear of the coalition, of Paul, of Suwarrow, of Jacobins! ſeems to vaniſh with the return of her hero, and ſhe now laughs at former terrors. Her deſcription of the late coalition and its heterogeneous particles is not ill done.

"It ſurely required no leſs an event than a French revolution, to have joined, in ſolemn league and covenant, the deſcendants of John Knox and the modern Babylon; or to lead the northern bear, tricked out in the caſt off inſignia of the Knights of Jeruſalem, to pay his ſofteſt homage to the pale-faced creſcent, enamoured in its turn of this muſcovite Endymion. No gift of political foreſight is wanting to foretel the fate of ſuch alliances."

True; neither is the ſame gift required to foretel the fate of an alliance between her Corſican deity, and this Muſcovite Endymion. Set the latter aſtride on the walls of Valetta, and he will pay no more attention to the "ſoft homage" of the great Conſul, than he now does to the wooings of the pale-faced Creſcent.

Letters 23, 24, and 25 on the revolution which placed her favourite on the throne of France, and on the conſtitution, are in the ſame light and trifling ſtile with thoſe of the Bellows-mender, or any other of her fictitious works. For the *real facts and tranſactions* of that important period we will not rely on the authority of ſo prejudiced a ſpectator, of ſo partial an hiſtorian, of one who relates, as though ſhe had an internal view of the Conſul's heart,—"that while he was impelled to do a ſtrange and daring deed, by the irreſiſtible impulſe of acting for the ſalvation of his country, his firſt, and moſt important duty, he regretted *as ſincerely*, and *as poignantly* as the moſt enthuſiaſtic friend of liberty, the means." Had it ſuited his purpoſe to have

aſſumed religion, as his cloak for his treaſon to the conſtitution he had ſworn to preſerve, he would have acted as Cromwell did before him, and in the midſt of his violence have iſſued ſome pious ejaculations. Away with ſuch inſulting flippancy; the world is now too well acquainted with *real* motives, to adopt, as part of its creed, the fanciful palliatives of this female ſcribbler.

Letter the 26th, "On the State of Women in the French Republic," is only to convince us of their *vaſt* importance in general, and particularly of their influence on public opinion in revolutionary times.

Her "Obſervations on the judicial Organization of the Republic", in letter the 27th, are not worthy the peruſal of any one who wiſhes to obtain real judicial knowledge of the ſubject.

Letters the 28th, 29th, and 30th are "on the State of Religion in the French Republic."—"Had," ſays ſhe, "the revolution effected only the overthrow of the hierarchy of France, &c. that effect alone would have counterbalanced *much* (why not ſpeak out, and at once ſay *all?*) of the enormous maſs of its relative evils." From a Writer ſo thoroughly perverted, ſo decidedly prejudiced, is truth, or wiſdom, to be expected? Beſides, the ſubject itſelf is utterly beyond her faculties.

Letter the 31ſt on Moreau's Campaign in Germany; the 32d on Bonaparte's Departure from Paris; the 33d on his Appearance in Italy; and the 34th on the Battle of Marengo, are conſiſtently adulatory of the French.

Letter the 35th "on Egyptian Monuments," excepting ſuch groſs flattery as the following, is the beſt in the book. "After the numerous changes which have taken place in Egypt from the eruption of Cambyſes who uſed the privilege of a conqueror only to *deſtroy*, to the invaſion of Bonaparte who went only to *reſtore*," &c. &c. Are we now to be told this? fie upon it!

Letter the 36th, "on Bonaparte's return to Paris," is full of rejoicings and fetés. At the end of it, there is a pretty ſtory of a little Barbet-dog belonging to an Auſtrian officer killed at Marengo which, while ſtanding by its dead maſter, knew the firſt Conſul on his approach, as it were by inſpiration; and by a certain "mute eloquence" induced him "to put an end to the carnage and purſuit." How noble a motive for the exerciſe of humanity!

Letter the 37th is to convince us there is little or no Atheiſm in France. Letter 38th, on the death of Madame Helvetius, may be very intereſting to thoſe who knew her.

Letters the 39th and 40th. Obſervations on the Financial Works of M. D'Ivernois; the author may be equal to the little "Barbet-dog," or to the "bellows-mender;" but the public are not now to be told that ſhe is not equal to the diſcuſſion of fiſcal operations.

Letter the 41ſt, on the Proſpect of Peace, and the 42d, "on National Fetes, and Obſervations on the State of Literature in the Republic;" are deſultory, and without much information. Her rage

againſt

againſt the poor queen of Naples, even in the 41ſt letter, has loſt none of its malignity. Had ſhe been a private perſon, who, by her machinations had aided the French to deſtroy the kingdom of Naples, and been exiled for her crime, moſt dolorous would have been the wailings for her fate. But being a *queen*, and hoſtile to the enemies of her huſband, and her children, ſhe is thus deſcribed by the gentle author. "Wherever *ſhe* points her footſteps, their traces are like that of a baneful comet, ſhaking peſtilence from its horrent hair, and with the fear of change affrighting monarchs." Whatever pity ſhe might have been entitled to as a ſufferer, and a female, is abſorbed in the mighty guilt of being a queen and a foe of the French. Juſt and charitable!

To the letters above noticed, are added eight juſtificatory pieces (as they are called) of the counter-revolution of Naples; of the authenticity of which, as the author was "*intruſted* with the original papers ſigned by the reſpective parties," (P. 178, V. 1ſt.) the world muſt, of courſe, not preſume to entertain the ſmalleſt doubt, but receive them as documents of the moſt indiſputable validity. We have thus, with no ſmall portion of wearineſs, waded through the work before us. And to ſay merely that we have been diſguſted with the pedantry, the arrogance, of the author, is, to uſe the mildeſt terms; ſhe has excited ſenſations that require much ſtronger language, our abhorrence, and our contempt. What! becauſe ſhe, Helen Maria Williams, has thought fit to renounce her native country, as *too moral* for her propenſities, to live avowedly to the world with the *huſband* of her *friend*, and as "juſtificatory" of ſuch an abandonment of principle, to take up her reſidence in a country of unlimited licentiouſneſs; ſhall a woman of ſuch ſentiments, of ſuch practices, be ſuffered to tranſport into this country, her miſchievous effuſions, and imperiouſly offer her ſtatements of important events to a credulous public as facts incontrovertible? And all this without one word of reprobation, one particle of cenſure, or one attempt at defence? never ſhall that be ſaid ſo long as *we* can hold a pen for the ſupport of religion, decency, morality, patriotiſm, and all that is eſtimable in the human character.

If, as we believe is the caſe, ſhe write for bread, her preſent ſituation is pitiable, although the conduct ſhe has purſued would naturally lead to it, and ſhe might have avoided it; if ſhe be the hired engine of the firſt Conſul, degraded as ſhe is, in the eyes of the people of this country, ſhe may find there her reward; but if ſhe write only for fame, ſhe has miſtaken her path; the way ſhe has choſen will neither lead her to fame, to peace, nor to happineſs; but to diſgrace, to wretchedneſs, and woe; and we would adviſe her to quit it as ſoon as poſſible.

It is from general principles of good will to all, that we offer her this advice, for perſonal regard we have none; and although we ſhould rejoice to hear of her reformation, we deſpair of effecting it by any admonitions we can offer; we rather ſuſpect that either to pamper her own vanity, to gratify the profligate paſſions of her "cavalier," or

to prove her devotion to the Monarch of the day in France, ſhe would

" Like another Helen, fire another Troy."

We have at preſent done with her; and unleſs ſhe again inſult the people of this country by a freſh doſe of revolutionary poiſon, ſhe may quietly enjoy " her rides in the park of St. Cloud, and the ſmiles of " her cavalier."

One word only we will add, reſpecting her tranſlator. We have been informed, that he is a beneficed clergyman; we believed this to be a calumny in one inſtance, and an error in another; but we will make the ſtricteſt enquiry into the fact; and if we find the charge to be juſt, no earthly conſiderations ſhall deter us from bringing the culprit to the bar of the public.

Six Sermons, preached in Charlottle Chapel, Edinburgh. By the Rev. Sydney Smith, A. M. and Fellow of New College, Oxford. Edinburgh, Manners and Millar. 12mo. Longman and Rees. London. 1800.

Sermons. By the Rev. Sydney Smith, A. M. late Fellow of New College, Oxford. The Second Edition, with conſiderable Additions, in two volumes. Vol. II. 12mo. Longman and Rees. London. Manners and Millar. Edinburgh. 1801.

THE Sermons contained in *both* of theſe volumes, or, at leaſt, the greater part of them, were lately preached, if our information err not, in CHARLOTTLE CHAPEL, EDINBURGH, before an epiſcopal congregation in that city, which, for ſeveral years paſt, has been inſtructed by the learning, and edified by the piety, of the Rev. DANIEL SANDFERD, late a Fellow of St. John's College, Oxford. The piety and learning of the preſent author, Mr. Sydney Smith, ſeem, indeed, to be of a caſt very different from that of the truly reſpectable, and exemplary clergyman juſt now mentioned. As the performance, however, of a young writer, which he appears to be, theſe his pulpit effuſions ſhould have paſſed without much notice from us; had not our attention been attracted by the ſingularity of the preface, with which he has thought fit to introduce them. Viewing, with regret, the decay of piety, and the growing indifference to public worſhip in theſe kingdoms, he does not ſcruple to charge them, in a great meaſure, on the clergy themſelves, by whom, he ſays, the eloquence of the pulpit has been miſerably neglected: and, ſeized with the ambition of effectually new-modelling it, he undertakes, in this prefatory eſſay, to point out the defects for which he thinks it is moſt particularly remarkable, and the ſalutary means he propoſes for its improvement. Of both of theſe we ſhall endeavour to convey ſome notion to our readers, accompanied with ſuch curſory remarks, as may be ſuggeſted by the novelty and importance of the ſubject.

He

He ſets out with informing us, that "the Engliſh clergy, though, upon the whole, a very learned, pious, moral, and decent body of men, are not very remarkable for profeſſional activity: and, when they have diſcharged the formal, and exacted duties of religion, are not very forward, by gratuitous inſpection and remonſtrance, to keep alive and diffuſe a due ſenſe of religion in their pariſhioners." P. 12. This obſervation, beſides the trifling circumſtance of being not founded in fact, contains a compliment, which, we are perſuaded, will be highly gratifying to the great body of the clergy of our national church, and, in the eyes of our biſhops, and other perſons, who have livings to beſtow, muſt particularly recommend the author to preferment. Does he mean to ſay, that the clergy of Scotland (where, we underſtand, he now reſides) are, upon the whole, a *more* "learned, pious, moral, and decent body of men "than our own;" or, amidſt his partiality for the Scotch, whether Preſbyterians or Epiſcopalians, has he wholly overlooked the ardent, ſtrenuous, and "gratuitous" diligence, with which the excellent paſtor of Charlottle Chaple, as we are well informed, unwearicdly labours to "keep alive and diffuſe a due ſenſe of religion among his pariſhioners?" But Mr. Smith has taken compaſſion on the great body of the Engliſh clergy. He has diſcovered the preſent "low ſtate of their pulpit eloquence;" and he has reſolved, by his precept as well as example, to form a new and memorable era in the art. "Preaching," he ſays, "has become a bye-word for long, and dull, converſation of any kind; and whoever wiſhes to imply, in any piece of writing, the abſence of every thing agreeable and inviting, calls it a ſermon." Pp. 12, 13.

Among the cauſes which have contributed to this horrible degradation of ſermonical compoſition, the *firſt*, he thinks, is the bad choice of the ſubjects. Inſtead of what are very expreſſively called moral diſcourſes, light, airy, and faſhionable like his own, we ſuppoſe, the miſtaken clergy of England notoriouſly perſiſt in diverſifying their ſermons, by enlarging on doctrinal topics of religion; by explaining difficult and important paſſages of Scripture; and while they labour to connect the wonderful train of prophecies in the Old Teſtament with their fulfilment in the New, they vainly imagine that they add ſtability to faith, or perhaps evidence to revelation. The *ſecond* cauſe he aſſigns, is a bad taſte in the language of ſermons, by the heterogeneous admiſſion of ſcriptural phraſes; a practice, which however it may have given weight to precept, and elevation to ſtyle two hundred years ago, is now declared to be entirely out of faſhion; as all ſuch phraſes, by perſons of refined taſte, are found to "paſs through the ear without leaving any impreſſion but that of ridicule or diſguſt." We will do Mr. Smith's Sermons the juſtice to ſay, that they are entirely free from ſo very dull, and ſervile a ſpecies of plagiariſm; and that ſcarcely a ſingle expreſſion occurs, from the one end to the other of his book, that is borrowed from the ſacred volume! The THIRD cauſe which this profeſſor of eloquence points out for the unpopularity

of ſermons, is the extremely ungraceful manner in which they are delivered.

"The Engliſh," he obſerves, "generally remarkable for doing very good things in a very bad manner, ſeem to have reſerved the maturity and plenitude of their awkwardneſs for the pulpit. A clergyman clings to his velvet cuſhion with either hand; keeps his eye rivetted upon his book; ſpeaks of the ecſtacies of joy and fear, with a voice and face which indicate neither; and pinions his body and ſoul into the ſame attitude of limb and thought, for fear of being called theatrical and affected. The moſt intrepid veteran of us dares no more than wipe his face with his cambric ſudarium. If, by miſchance, his hand ſlip from his orthodox gripe of the velvet, he draws it back as from liquid brimſtone, or the cauſtic iron of the law, and atones for this indecorum, by freſh inflexibility, and more rigorous ſameneſs. Why this holoplexia on ſacred occaſions alone? Why call in the aid of paralyſis to piety? Is it a rule of oratory to balance the ſtyle againſt the ſubject, and to handle the moſt ſublime truths in the dulleſt language, and the drieſt manner? Is ſin to be taken from men, as Eve was from Adam by caſting them into a deep ſlumber? Or, from what poſſible perverſion of common ſenſe, are we all to look like field-preachers in Zembla, holy lumps of ice, numbed into quieſcence, and ſtagnation, and mumbling?" Pp. 19—22,

If this curious delineation will not paſs for argument, we have little difficulty in believing that it is intended for wit. A propenſity to indulge in merriment, or, as Horace more correctly expreſſes it, *deſipere*, is a feeling, of which our author ſeems with great difficulty to be able to diveſt himſelf; but whether it be here *in loco*, is a queſtion we ſhall ſubmit to his learned and reverend friends of *New College* accurately to determine.

In order to remedy theſe deplorable evils, and completely to fix the attention of an audience, Mr. Smith propoſes that the preacher ſhall have recourſe to the edifying examples of the ſectary, the methodiſt, and the player. From the two firſt he would catch their animated geſticulation, their genuine look and voice of paſſion; and from the laſt he might copy thoſe fine and impreſſive tones, by which a Garrick once obtained, and by which a Kemble can ſtill obtain, an unlimited command over the hearts of his hearers. This, it ſeems, is his grand ſecret, for the reſtoration of pulpit eloquence. By theſe means, he aſſures us, (which is a new doctrine) that ſuperior excellence would be the reſult of *imitation*. "Inſtead of holy lumps of ice, or field-preachers in Zembla," we ſhould ſoon be able "to articulate with every limb, and talk from head to foot with a thouſand voices. With the book of the wiſdom of God in one hand, and, in the other, that eloquence, which ruled the Pagan world," we could not fail "to rouſe, to appeal (appal), to inflame, to break through every barrier, up to the very haunts and chambers of the ſoul." In addition to the above oratorical recipé for attracting an audience, are alſo recommended the humbler methods (of which we moſt heartily approve) of keeping comfortable fires, and encouraging appropriate muſic, in our churches.

When

When we firſt caſt our eye over the very flippant, but eccentric performance of this Hortenſius, this very Dionyſia * of the pulpit, from which the above extracts have been taken, we little doubted but that the writer was an epiſcopal clergyman of the firſt note and celebrity in Scotland; who was unwilling that his ſecret ſhould be loſt to the world; a popular preacher of ſuch aſtoniſhing powers, as to be able, at any time, as Mr. Smith himſelf expreſſes it, "to geſticulate away the congregation of the moſt profound and learned divine among his rivals, and, in two Sundays, preach him bare to the very ſexton;" and that, thus gifted, he has generouſly undertaken to inſtruct and enlighten his brethren of the ſouth. But our ſurprize was great on being informed, that Mr. S. inſtead of a practiſed veteran is as yet but a mere novice in the geſticulating art. During an occaſional viſit, it ſeems, to the capital of the North, he had frequented the circles of the gay and faſhionable; where finding his wit was admired, and his eloquence applauded, he had "inſtantly become, to himſelf, a creature of unlimited importance, a concealed treaſure;"† and his Sermons and their preface ſoon iſſued, in conſequence, from the preſs.

We are well aware of what is related, by Cicero, of Demoſthenes, who, on being queſtioned, gave it as his opinion, that *actio* (that is, in the antient ſenſe, every thing in public ſpeaking, except the compoſition) was juſtly to be regarded as the firſt, and the ſecond, and the third property in an orator.‡ But our idea, we acknowledge, of what a ſacred orator ought truly to poſſeſs, is conſiderably different from that antient ſtandard; and we know quite enough of Methodiſts, and of ſectaries of all denominations to wiſh, that our eſtabliſhed clergy ſhould borrow nothing, whether from their principles or their practice. It is related by Dr. Johnſon, in his Life of Watts, (perhaps the moſt eminent character that ever appeared among the ſectaries) that "he did not endeavour to aſſiſt his eloquence by any geſticulations; for, as no corporeal actions have any correſpondence with theological truth, he did not ſee how they could enforce it." Now, greatly as we congratulate our author on diſcovering what had wholly eſcaped the perſpicacity both of Johnſon and of Watts, yet we candidly own, that we are not ambitious of ſeeing the dignitaries of the church of England "articulate with every limb, and talk from head to foot with a thouſand voices." The genuine eloquence, which, in our judgment, befits the pulpit, ſhould be of a ſpecies calm, lofty, and dignified. It ſhould depend little, if any thing, on *action*, according to the modern acceptation of the term, for its value, or its effect. The ſpeaker's manner, withal, ſhould be graceful no leſs than impreſſive. He ſhould be neither congealed to ice upon the one hand, nor melt into theatrical affectation on the other. He ſhould know how

* See Aul. Gell. Lib. I. 5.
† See Sermons, Vol. I. p. 119.
‡ Cic. de Orat. Lib. III. 56.

to

to touch the true chords of tenderneſs and perſuaſion, as well as riſe to the heights of ſublimity and terror: but ever remembering "whoſe miniſter he is," his firſt and laſt aim ſhould be, to be devout, authoritative, and inſtructive. Such is the orator whom *we* ſhould chooſe to grace the pulpits of the eſtabliſhment. Do our young clergy pant for an elevation, or an influence ſtill higher than ſuch qualities will confer, over the great body of their hearers? If ſo, we can aſſure them, that they will never obtain it by the variety of their geſticulation, or the brightneſs of their wit; but by an exemplary diſcharge of all the duties of their function; by extenſive charity; by active, unwearied, and "gratuitous" benevolence; in a word, by the uſefulneſs of their example, and the piety of their lives.

It is from the idea which we conceive of the real genius and talents of Mr. Smith, that we have taken the trouble to dwell at ſuch length on the extravagancies which he has committed, in the hope that they may yield to ſalutary correction. As for himſelf, he ſeems a perſon, whoſe moral as well as religious principles are ſound, upright, and manly; but, if we miſtake not, he may, with tolerable accuracy, be pourtrayed in his own words, as among "thoſe *miſplaced* characters, who, in ſpite of all claſſification and arrangement, have ſtrangely deviated into an order, to which every body ſees they do not naturally belong."* In regard to the Sermons now before us, we cannot think of ranking them very high among compoſitions which truly and legitimately merit that title. They are pretty eſſays, diſtinguiſhed for their vivacity, abounding in images, and ſometimes even ſtriking by their originality, and their eloquence. The following are the ſubjects of which they treat. Vol. I. The love of our country—Scepticiſm—the Poor Magdalene—the prediſpoſing Cauſes to the Reception of Republican Opinions—the beſt Mode of Charity—the Converſion of St. Paul. Vol. II. The Effects which Chriſtianity ought to produce upon the Manners—the Pride of Birth—the Union of Innocence and Wiſdom—Farewell Sermon to a Country Pariſh—Vanity—the Treatment of Servants—Men of the World—for the Swiſs. Having ſo far exceeded our uſual limits in conſidering the prefatory eſſay, we have now no room to make ſuch extracts, as we ſhould with great pleaſure do, from the Sermons themſelves. The following may ſerve as a fair ſpecimen of the author's manner.

"What ſhall we ſay to that moſt extraordinary of all characters, a bigotted ſceptic? who reſiſts the force of proof, where he has every temptation to be convinced; who ought to ſigh for refutation, and to bleſs the man who has reaſoned him to ſilence. Bigotry in him is pure, unadulterated vice. It is not the fear of loſing an opinion on which his happineſs depends, but the fear of loſing an opinion, merely becauſe it *is* an opinion; and this is the very eſſence of obſtinacy and pride. Where men pretend to nothing, the world are (is) indulgent to their faults: but it well behoves thoſe who lord it, in word and thought, over the reſt of mankind, that they be conſiſtent in their con-

* See Sermon on Pride of Birth, Vol. II. p. 72.

duct,

duct, and perfectly free from thoſe faults, which they ſo liberally impute to others. Ignorance, bigotry, and illiberality are bad enough in a ſimple ſtate: but when men of ſlender information, narrow views, and obſtinate diſpoſitions, inſult the feelings of ſuch of their fellow creatures who (as) have fixed their faith in (on) an amiable and benevolent religion; we are called upon, by common ſenſe, and by common ſpirit, to reſiſt, and to extinguiſh this dynaſty of fools. To thoſe great men, on whom God has breathed a larger portion of his ſpirit, and ſent into the world to enlarge the empire of talents and of truth, mankind will ever pay a loyal obedience. They are our natural leaders: they are the pillars of fire, which brighten the darkneſs of the night, and make ſtraight the paths of the wilderneſs. They muſt move on before us. But, while we give (a) looſe to our natural veneration for great talents, let us not miſtake laxity for liberality, the indelicate boldneſs of a froward diſpoſition, for the graſping ſtrength, and impulſive curioſity, of an original mind. Let us ſteadily diſcountenance the efforts of bad men, and of ſhallow men, to darken the diſtinctions between right and wrong; to bring into ridicule and contempt the religion of their country; and to gratify ſome popular talent, at the expence of the deareſt intereſts of mankind.

"Bigotry and intolerance are their terms of alarm; and ſome foundation for alarm, in truth, there may be: but the danger is not that the world ſhould again fall under the dominion of men who will dictate a peculiar belief, but of men who will prohibit all belief; who will enforce incredulity with monaſtic rigour, and annex a papal infallibility to the deciſions of the ſceptical ſchool. The danger is, that, having eſcaped from one age of darkneſs, where nothing was called in queſtion, we ſhall fall into another, where every thing is diſcuſſed; that, having reduced the power of one order of men, who would have hindered us from doubting, we ſhall have to ſtruggle with another, who would hinder us from deciding; that the fires of perſecution may be lighted up, to ſupport an orthodox phynoniſm, and to check the hereſy of piety; and that any poſitive belief in any religion may be juſt as criminal in the nineteenth century, as to doubt of the real preſence, or any other catholic dogma, was in the eleventh." Vol. I. Pp. 64—69.

The language of this writer, though generally elegant, is not always remarkable for its accuracy, and his inattention to all common laws of punctuation is moſt unpleaſing and exceſſive. In the above extract we have endeavoured to amend the punctuation purely for his emolument; and if correctneſs in ſuch matters be not conſideredas too minute a labour for genius, we would recommend the peruſal of ſome good practical eſſay on the ſubject. As to other inaccuracies, he will do well, in future, to avoid ſuch as the following. "Every conſideration influences the mind in a compound ratio *of* the effects which it involves, and their proximity." *to* the effects. Preface, P. 32. "Without the utmoſt efforts, he can neither excite it, *or* preſerve it when excited." *nor* preſerve it. P. 34. "He has neither read them in paſtorals, *or* (nor) in ſatires." Vol. II. P. 91. "A ſervice ſome little abridged;" *i. e.* in ſome little, or ſmall degree abridged. Pref. P. 35. "The world *ſet* a high value upon illuſtrious birth." *ſets* a high value. P. 38. "If you meet with ſuch a man, take him to you, and make him your choſen friend; and

and worſhip him with kindneſs and good deeds, and knit his heart to *thine* own." *your* own. Vol. II. p. 219. This inadmiſſible tranſition, from the ſecond plural, to the ſecond perſon ſingular, in the ſame ſentence, as alſo the uſe of the antiquated vulgariſm "amongſt," inſtead of *among*, are ſlips pretty frequent with this ingenious writer.

It will, notwithſtanding, give us great ſatisfaction again to meet with Mr. Smith, when a few more years of life ſhall have contributed to ripen his powers, and reſtrain the exuberance of his fancy; and particularly when he has laid aſide his favourite project of regulating, by new laws of his own, our claſſical ſtandard of pulpit eloquence.

The Life of David Garrick, Eſq. By Arthur Murphy, Eſq. In 2 Vols. 8vo. Pp. 780. 14s. Wright. London. 1801.

THE preſent generation of theatrical Performers, with very few exceptions, are ſo much beneath what their predeceſſors were a few years ago, that there is hardly to be found in any province of art a more lamentable decay of genius. The hero of the preſent work was however ſo much ſuperior, even to the admirable performers of his day, that his excellence deſerves to be recorded, as far as it is poſſible to record that excellence which can never be properly eſtimated, except by thoſe who were living witneſſes of its extent and variety. Soon after the death of the admired Engliſh Roſcius, Mr. Davies, the bookſeller, who had formerly been upon the ſtage, publiſhed a Life of Mr. Garrick, which was a work of merit, and which altogether comprized nearly as much as could be known of the profeſſional career of that unrivalled actor. Mr. Murphy, to whom the public are indebted for many admirable works, in various provinces of literature, had, we underſtand, long meditated an intention of writing a life of his old friend Garrick, and it is much to be regretted that he did not ſignify his intention before Davies undertook the taſk, for then he would have had the whole field to himſelf in which, with all his knowledge, good ſenſe, and experience, he is now obliged to appear chiefly as a gleaner. Davies would doubtleſs have retired from the ground if he had known that it was to be traverſed by Mr. Murphy, and the latter would then have placed moſt of the facts and obſervations, relative to ſo extraordinary a genius as Garrick, in a more intereſting and ſtriking point of view. Beſides, the power of memory would have been more vivid, and the impreſſion of Garrick's excellence more accurate. Theſe volumes are certainly not equal to what might have been expected from Mr. Murphy at an earlier period of life; but they do honour to his hero, and are creditable to himſelf. It muſt be allowed, indeed, that even the profuſion of materials is not a little embarraſſing to a biographer, for when a man has ſo much diſtinguiſhed himſelf as Garrick, envy and admiration have diſcovered and promulgated all that is known, with all the hyperboles which theſe paſſions are ſo likely to produce. As Mr.

Mr. Murphy knew that he was following the track of a former biographer, and had nothing very novel to impart, he has judiciouſly introduced a kind of critical examen into the merits of moſt of the plays, which were revived or introduced to the public under the theatrical management of his hero. This part of his work, though perhaps it may be thought unſeaſonable, when employed upon the plots of old and well-known plays, is very valuable in itſelf; for it is the product of judgment, obſervation, and experience. Many of our diurnal critics will doubtleſs have recourſe to it to guide them in their remarks upon the dramatic productions of the day, and it will, indeed, aſſiſt the judgment and improve the taſte of all who are fond of dramatic amuſements. The ſubſtance of theſe volumes might have been properly included in one, as at preſent there is an appearance of *eking out*, which we do not like to ſee in any works of ſo reſpectable a veteran of Literature as Mr. Murphy. The Life is dedicated to Mr. Coutts the banker, in a delicate, modeſt, and grateful addreſs. There is an APPENDIX conſiſting of pieces written by Mr. Garrick, and other productions intended to do homage to his genius. The edition amounted, we find, to two thouſand, which are nearly ſold; and a new edition is in the preſs, a circumſtance which we are glad to relate as it ſhews that the public opinion is in its favour. As our readers may wiſh for ſome excerpt, we ſhall take the third chapter which gives the beſt account altogether of the firſt appearance of the great theatrical phœnomenon on the London boards; and the impreſſion which his unexpected and unexampled blaze of genius made upon the town.

"From this time (1738) the profeſſion of an actor was the object of his ambition. The ſtage, at that period, was in a low condition. Macklin had played *Shylock* with applauſe, and Quin was, beyond all doubt, a moſt excellent performer. Mrs. Pritchard, and Mrs. Woffington ſhone in genteel comedy, and Mrs. Clive made the province of humour entirely her own. She deſerved to be called the COMIC MUSE. And yet the drama was ſunk to the loweſt ebb: in tragedy, declamation roared in a moſt unnatural ſtrain; rant was paſſion; whining was grief; vociferation was terror, and drawling accents were the voice of love. Comedy was reduced to farce and buffoonery. Garrick ſaw that nature was baniſhed from the theatre, but he flattered himſelf that he ſhould be able to revive a better taſte, and ſucceed by the truth of imitation. He was, in conſequence, now reſolved to launch into the theatrical world, and, accordingly, in the beginning of 1740, he diſſolved partnerſhip with his brother Peter Garrick. He paſſed the remainder of the year in preparation for his great deſign; he ſtudied the beſt characters of *Shakeſpeare* and of our comic writers with all his attention, but at laſt, he was frightened by the difficulties that ſtood in his way. A new ſchool of acting was to be eſtabliſhed, and the attempt, he was aware, would be called innovation. He ſhrunk back, not being ſure of his own power; but the impulſe of nature was not to be reſiſted. His genius drove him on. His friend Mr. Giffard was the manager of the theatre in Goodman's Fields. Garrick conſulted him, and, by his advice, determined to make an experiment of himſelf at a country theatre. The ſcheme was ſettled, and they both ſet out for

the city of Ipſwich, where, in the ſummer 1741, there was a regular company of comedians. Garrick's diffidence was ſtill ſo great, that he aſſumed the name of Lyddal; and, that he might remain unknown, he choſe, for his firſt appearance, the character of *Aboan*, in the tragedy of *Oroonoko*. In that diſguiſe he paſſed the *rubicon*; but his reception was ſuch, that, in a few days, he ventured to throw off his black complexion, and ſhew himſelf in the part of *Chamont*, in the *Orphan*. The applauſe he met with encouraged him to diſplay his powers in comedy. The inhabitants of Ipſwich were not the only attendants at the theatre; the gentlemen, all round the country, went in crowds to ſee the new performer. Ipſwich has reaſon to be proud of the taſte and judgment, with which they gave the warmeſt encouragement to a promiſing genius. The people of that city were the firſt patrons of a young actor, who, in a ſhort time, became the brilliant ornament of the Engliſh ſtage.

"Garrick, from that time, ſpoke on all occaſions of the encouragement he received at Ipſwich with pride and gratitude. He uſed to ſay, that, if he had failed there, it was his fixed reſolution to think no more of the ſtage; but the applauſe he met with inſpired him with confidence. He returned to town before the end of the ſummer, reſolved in the courſe of the following winter to preſent himſelf before a London audience. To gain this point, he concerted all his meaſures; but the road before him was by no means open. It was neceſſary to procure a ſtation at one of the theatres. For that purpoſe, he offered his ſervice to Fleetwood, and after him to Rich. The two managers conſidered him as a mere ſtrolling actor, a vain pretender to the art, and rejected him with diſdain. They had reaſon, however, in the following ſeaſon to repent of their conduct. Garrick applied to his friend Giffard, the manager of Goodman's Fields, and agreed to act under his management at a ſalary of *five pounds* a week. Having gained confidence in his powers from the encouragement he received at Ipſwich, he reſolved to think no more of ſubordinate characters, but to ſtrike a bold ſtroke, and ſet out at the very head of the profeſſion. The part he choſe was *Richard III.* a great and arduous undertaking. He had ſtudied the character, and his feelings told him, that he ſhould be able to acquit himſelf with reputation. Old Cibber had long before prepared the play with conſiderable alterations, and the new matter introduced by him was, with great judgement, ſelected from *Shakeſpeare* himſelf. He acted *Richard* with great applauſe, and he tells us, he made Sandford his model. He adds, that Sir John Vanbrugh told him, that '*he never knew an actor profit ſo much by another: you have the very look of Sandford, his geſture, gait, ſpeech, and every motion of him; and you have borrowed them all to ſerve you in that character,*' But this borrowing ſo exactly and minutely from a contemporary actor does not convey the idea of a great tragedian. In fact, Cibber was a moſt excellent comedian, but by no means qualified for the great emotions of the tragic muſe. His voice was feeble, ſwelling frequently to a drawling tone, and altogether ill-ſuited to the force and energy of *Richard*. Garrick ſcorned to lacky after any actor whatever; he depended on his own genius, and was completely an original performer. All was his own creation: he might truly ſay '*I am myſelf alone!*' His firſt appearance on the London ſtage, was at Goodman's Fields, on the 19th of October 1741. The moment he entered the ſcene, the character he aſſumed was viſible in his countenance; the power of his imagination was ſuch, that he transformed himſelf into the very man; the

the paſſions roſe in rapid ſucceſſion, and, before he uttered a word, were legible in every feature of that various face. His look, his voice, his attitude, changed with every ſentiment. To deſcribe him in the vaſt variety that occurs in *Richard*, would draw us into too much length. The rage and rapidity, with which he ſpoke,

" The North!—what do they in the North,
When they ſhould ſerve their Sovereign in the Weſt?

" made a moſt aſtoniſhing impreſſion on the audience. His ſoliloquy in the tent-ſcene diſcovered the inward man. Every thing he deſcribed was almoſt reality; the ſpectator thought he heard the hum of either army from camp to camp, and ſteed threatening ſteed. When he ſtarted from his dream, he was a ſpectacle of horror: he called out in a manly tone,

" Give me another horſe;

" He pauſed, and, with a countenance of diſmay, advanced, crying out in a tone of diſtreſs,

" Bind up my wounds;

" and then, falling on his knees, ſaid in the moſt piteous accent,

" Have mercy Heaven!

" In all this, the audience ſaw an exact imitation of nature. His friend Hogarth has left a moſt excellent picture of Garrick in this ſcene. He was then on the eve of a battle, and, in ſpite of all the terrors of conſcience, his courage mounted to a blaze. When in Boſworth field, he roared out,

" A horſe! a horſe! my kingdom for a horſe!

" All was rage, fury, and almoſt reality. To be convinced of this, the reader needs only to ſee a moſt admirable picture of him by Mr. Dance,* whoſe pencil has given immortal fame to Garrick, and has done equal honour to himſelf. It is no wonder that an actor thus accompliſhed made, on the very firſt night, a deep impreſſion on the audience. His fame ran through the metropolis. The public went in crowds to ſee a young performer, who came forth at once a complete maſter of his art. From the polite ends of Weſtminſter the moſt elegant company flocked to Goodman's Fields, inſomuch that from Temple Bar the whole way was covered with a ſtring of coaches. The great Mr. Pope was drawn from his retreat at Twickenham, and, we are aſſured, Lord Orrery was ſo ſtruck with the performance, that he ſaid, '*I am afraid the young man will be ſpoiled, for he will have no competitor.*'

" In the courſe of the ſeaſon at Goodman's Fields, Garrick appeared in a variety of characters; in *Lothario*, *Chamont*, and ſeveral parts in comedy, ſuch as *Sharp*, in his own farce of the *Lying Valet*, *Lord Foppington*, *Captain Plume*, and *Bayes* in the *Rehearſal*. About the end of two months, he ſaw that he was the grand magnetic that drew the town to Goodman's Fields, and, of courſe, thought that his reward was not in any degree adequate to his ſervices. Giffard was ſenſible of it, and, from that time, agreed to give him half the profits. Fluſhed with ſucceſs, Garrick undertook the

* " See Appendix, No. XXVIII."

difficult

difficult character of *King Lear*. He was transformed into a feeble old man, ſtill retaining an air of royalty. Quin, at the time, was admired in that character, but to expreſs a quick ſucceſſion of paſſions was not his talents. Barry, ſome years after, ventured to try his ſtrength in this *bow of Ulyſſes*; and certainly with a moſt harmonious and pathetic voice was able to affect the heart in ſeveral paſſages, but he could not, with propriety, repreſent the old king out of his ſenſes. He ſtarted, took long and haſty ſteps, ſtared about him in a vague wild manner, and his voice was by no means in uniſon with the ſentiment. It was in *Lear's* madneſs that Garrick's genius was remarkably diſtinguiſhed. He had no ſudden ſtarts, no violent geſticulation; his movements were ſlow and feeble; miſery was depicted in his countenance; he moved his head in the moſt deliberate manner; his eyes were fixed, or, if they turned to any one near him, he made a pauſe, and fixed his look on the perſon after much delay; his features at the ſame time telling what he was going to ſay, before he uttered a word. During the whole time he preſented a ſight of woe and miſery, and a total alienation of mind from every idea, but that of his unkind daughters. He was uſed to tell how he acquired the hints that guided him, when he began to ſtudy this great and difficult part; he was acquainted with a worthy man, who lived in Leman-ſtreet, Goodman's Fields; this friend had an only daughter, about two years old; he ſtood at his dining-room window, fondling the child, and dangling it in his arms, when it was his misfortune to drop the infant into a flagged area, and killed it on the ſpot. He remained at his window ſcreaming in agonies of grief. The neighbours flocked to the houſe, took up the child, and delivered it dead to the unhappy father, who wept bitterly, and filled the ſtreet with lamentations. He loſt his ſenſes, and from that moment never recovered his underſtanding. As he had a ſufficient fortune, his friends choſe to let him remain in his houſe, under two keepers appointed by Dr. Monro. Garrick frequently went to ſee his diſtracted friend, who paſſed the remainder of his life in going to the window, and there playing in fancy with his child. After ſome dalliance, he dropped it, and, burſting into a flood of tears, filled the houſe with ſhrieks of grief and bitter anguiſh. He then ſat down, in a penſive mood, his eyes fixed on one object, at times looking ſlowly round him, as if to implore compaſſion. Garrick was often preſent at this ſcene of miſery, and was ever after uſed to ſay, that it gave him the firſt idea of *King Lear's* madneſs. This writer has often ſeen him riſe in company to give a repreſentation of this unfortunate father. He leaned on the back of a chair, ſeeming with parental fondneſs to play with a child, and, after expreſſing the moſt heart-felt delight, he ſuddenly dropped the infant, and inſtantly broke out in a moſt violent agony of grief, ſo tender, ſo affecting, and pathetic, that every eye in company was moiſtened with a guſh of tears. There it was, ſaid Garrick, *that I learned to imitate madneſs;* I copied nature, and to that owed my ſucceſs in *King Lear*. It is wonderful to tell that he deſcended from that firſt character in tragedy, to the part of *Abel Drugger*; he repreſented the tobacco-boy in the trueſt comic ſtile: no grimace, no ſtarting, no wild geſticulation. He ſeemed to be a new man. Hogarth, the famous painter, ſaw him in *Richard III.* and on the following night in *Abel Drugger*: he was ſo ſtruck, that he ſaid to Garrick, "*you are in your element, when you are begrimed with dirt, or up to your elbows in blood.*

The managers of Drury-Lane, and Covent-Garden played to thin houſes, while Garrick drew the town after him; and the actors beheld his prodigious

ſucceſs

ſucceſs with an evil eye. Quin, in his ſarcaſtic vein, ſaid, '*this is the wonder of a day; Garrick is a new religion; the people follow him as another Whitfield; but they will ſoon return to church again.*' The joke was reliſhed, and ſoon ſpread through the town. Garrick thought it required an anſwer: he replied in the following Epigram:

"POPE QUIN, who damns all Churches but his own,
Complains that Hereſy infeſts the town;
That WHITFIELD GARRICK has miſled the age,
And taints the ſound religion of the Stage.
He ſays, that ſchiſm has turn'd the Nation's brain,
But eyes will open, and to Church again.
Thou GRAND INFALLIBLE! forbear to roar;
Thy Bulls and Errors are rever'd no more.
When Doctrines meet with gen'ral approbation,
It is not HERESY, but REFORMATION.

"Quin, was now, like his own *Falſtaff*, not only witty in himſelf, but the cauſe of wit in others. The lines contain more truth than is generally found in Epigrams. Garrick's ſtile of acting was univerſally acknowledged to be a reformation. He was the undoubted maſter of the *ſock* and *buſkin*. He aſpired alſo to the rank of a dramatic writer, and to the *Lying Valet*, which had been performed with applauſe, he added the farce of *Lethe*, in which he acted three different characters. In the month of May 1741, he cloſed the ſeaſon at Goodman's Fields, after a career of the moſt brilliant ſucceſs."

Peddie's Defence of the Aſſociate Synod.

(*Continued from* P. 134.)

THE propoſed alterations in the Formula, were they not connected with other circumſtances exciting ſuſpicions, we really ſhould not conſider as big with danger. It muſt be admitted, that a Formula, extremely proper and ever neceſſary in a church eſtabliſhed by law, may, in ſome leſs important particulars, be improper and even abſurd in a church holding the ſame faith, conſtituted in the ſame manner, and uſing the ſame forms of worſhip, if that church be only tolerated. Thus, the queſtion—"Do you think that you are truly called according to the will of our Lord Jeſus Chriſt, *and the due order of this realm*, to the miniſtry of the church?" is, with great propriety, put to the candidate for deacon's orders in England; but the clauſe, printed in italic characters, could not, without abſurdity, be put in Scotland, or even in England, at the ordination of a man whoſe call was to ſerve the church in America. The mere alteration of the Formula therefore ought to excite no ſuſpicion, if that alteration do not open a door to the introduction of licentious principles. The only alteration propoſed to be made by the Aſſociate Synod, which is of the ſmalleſt conſequence, occurs in the 4th queſtion. That queſtion, as it ſtands in the old Formula, is thus expreſſed;

"Do you acknowledge the perpetual obligation of the National Covenant of Scotland, particularly as explained in 1638, to abjure Prelacy and the Five Articles of Perth, and of the Solemn League and Covenant? And do you acknowledge, that public Covenanting is a moral duty under the New Teſtament diſpenſation, to be performed when God in his Providence calls to it?"

Inſtead of this queſtion, the Aſſociate Synod propoſed the following:

"Do you, WITH THE LIMITATIONS SPECIFIED IN THE ACT OF THE ASSOCIATE SYNOD, 17—, *approve of the Covenants national and ſolemn league, as a ſolemn engagement on the part of our Fathers, to cleave to the* TRUTHS *of Chriſt, and to hand them down to ſucceeding generations? And do you acknowledge that, in virtue of theſe Covenants, an additional guilt will be contracted by the preſent and future generations, if they ſhall renounce theſe Reformation principles?*"

The act of the Aſſociate Synod, here referred to as ſpecifying *limitations*, is *the act of forbearance*; and we muſt ſay that the new queſtion, conſidered in conjunction with it, would be greatly preferable to the old, had not thoſe men excited ſuſpicions againſt every thing which they have done by their worſe than Jeſuitical doctrine reſpecting the obligation of oaths. Dr. Porteous is, indeed, highly offended at them for ſubſtituting in their ſacred queſtion an act of their Synod inſtead of the acts of the General Aſſembly, 1647 and 1648; and ſays, that, by this conduct, they "undoubtedly intended to throw off, in the moſt public manner, all connection with the Church of Scotland, to renounce all relation to her, with all hopes of her reformation, and to make a return to her communion impoſſible, whatever change of circumſtances might lead to it."

Aſſuredly we mean not to plead the cauſe of the ſeceders, of whom we know very little; but the cauſe of truth we ſhall always conſider as ſacred by whomſoever it may be maintained. The Aſſemblies of 1647 and 1648 were the moſt turbulent and intolerant crews that ever met to preſcribe articles of faith to a Chriſtian nation; and if the Aſſociate Synod have *ſincerely* renounced the principles of compulſion, which in matters of religion were avowed by them, they could not, without the groſſeſt inconſiſtency, require their candidates for orders to profeſs their belief in the whole doctrine of the confeſſion of faith, larger and ſhorter catechiſms, &c. as they were *received* and *approved* by *thoſe* aſſemblies. Upon what ground the Doctor calls the ſubſtitution of an act of their own Synod in the room of the acts of thoſe rebellious conclaves, a renunciation for ever of all relation to the church of Scotland we cannot conceive; for he knows well, and, indeed, no man, who is not an abſolute ſtranger to the hiſtory of Great Britain, and to the preſent ſtate of the church of Scotland, can be ignorant, that the Formula of that church makes no mention of the Aſſemblies of 1647 and 1648; but merely requires the candidate for orders to receive the Weſtminſter confeſſion, &c. as "approved by the General Aſſemblies of this national church."

But

But this is not all the evil which the Doctor perceives in this ſubſtitution.—

"The predeceſſors," ſays he, "of the good men (who compoſed the committee which propoſed thus to alter the formula, entertained opinions and wiſhes very different from theirs; they gloried in being the deſcendants, and the only true repreſentatives of a national church; and, having laid their foundation on the Scriptures, they made the ſtandards, adopted by the eſtabliſhed Church of Scotland, in her pureſt times, in the years 1647 and 1648, the corner-ſtone of their new church. Ever ſince their receſſion, they have carefully preſerved the memory of their deſcent, and held up the national church as the point to which they wiſhed to return, whenever certain obſtacles ſhould be removed:—but now, they will have nothing in common with the Church of Scotland, not even her Standards, which they *themſelves had ſubſcribed, as the confeſſion of their faith, which they were ſolemnly engaged to adhere to*, and according to which, they had *bound all parents of their perſuaſion to educate their children*:— now every fence is to be pulled down by the daring hand of innovation—and every thing which promiſed ſtability to the cauſe of Proteſtantiſm is to be removed. We behold the doctrine, worſhip, diſcipline, and government of the famous Church of Scotland, ſet afloat on the ſtormy ſea of the preſent times, and the Seceders—the *Burghers Seceders!*—committing this ſmall bark to the variable winds of innovation, or the fierce tempeſt of infidelity."

This is, indeed, a diſmal proſpect; but it is a proſpect, which the good Doctor muſt have viewed through a falſe medium; for the cauſe of Proteſtantiſm might certainly continue ſtable, though every copy of the Scotch Confeſſion of faith; of the acts of Aſſembly in 1647 and 1648; and of the Aſſociate Synod's formula were annihilated. For the Church of Scotland we have a very ſincere reſpect. Her clergy are men of liberal and enlightened minds, the friends of civil order and of true religion; and as ſuch they ſhall have our cordial ſupport againſt every Jacobinical ſect which may labour to leſſen their influence among their people: but God forbid that we ſhould think more highly of their famous church than of our own, or approve of the conduct of that man, who, in times like the preſent, ſhall by ſuch unguarded expreſſions as thoſe of Dr. Porteous labour to ſet the two churches at variance. If, by the cauſe of Proteſtantiſm be meant the cauſe of Chriſtianity purged from the errors of the church of Rome, we muſt have leave to think that it has been, *at leaſt, as ably* ſupported at home by the Clergy of the Church of England as by thoſe of the Church of Scotland; and which of the two churches has been looked up to by the Proteſtants abroad as the bulwark of the Reformation, Dr. Porteous needs not be told, unleſs he be a greater ſtranger than he ought to be to the hiſtory of the reformed churches.

Hitherto we think the Doctor's attack upon the ſeceders neither judiciouſly planned nor ably conducted; but after his uſeleſs ſkirmiſhing with their propoſed Formula, we find him occupying ground whence he annoys them with force irreſiſtible.

"The Rev. Mr. Frazer (ſays he) has explained to us the manner in which

this meaſure was ſuggeſted, or recommended to them.—Many years ago, a pamphlet was publiſhed, which has gone about whiſpering in the ears of young Burgher miniſters, 'that all legal eſtabliſhments of religion are improper and unwarrantable.'—This opinion has been adopted by *ſome* members of the Burgher or Aſſociate Synod.—This Synod, with all the preſbyteries of which it is compoſed, have "*borne*" with thoſe who avow this opinion; they have made no diſtinction between them and other brethren; and now, that their profeſſion may harmonize with their real principles, they renounce all preſent or future connection with the eſtabliſhed Church of Scotland, even in the pureſt times of preſbytery *"—In this manner they have been led, not only to bend, but to break thoſe ſtandards they had engaged to maintain, and one conſiderable part they have thrown away with diſgrace: henceforward, inſtead of building on the authority of the Aſſemblies 1647 and 1648, their new church is to be built on the authority of ſome future act of ſome future Synod, who may reject or introduce whatever they pleaſe. Their plan, at preſent, is to pull down, not only eſtabliſhed churches, but their own; and when the work of deſtruction is fully accompliſhed, we are to wait for the new church, and to expect the model of it in an embryo act of the Aſſociate Synod in the year 17—. They, too, muſt have a revolution; conſtituted authorities muſt be pulled down.—They will leave it to others to build a new confeſſion and catechiſm, in the year 17—."

This is a heavy accuſation, and we are afraid it is too well grounded; for Mr. Peddie, who, in his ſcurrilous defence of the Aſſociate Synod, repels, with ſucceſs, the Doctor's former attacks, makes no other reply to this, but that he "knows of none of the Burgher ſeceders, who have *written againſt* eſtabliſhments; and that he knows of ſome who have written in their defence." He does not deny that *ſome* members of the Aſſociate Synod have *adopted the opinion* that all legal eſtabliſhments of religion are improper and unwarrantable, or that the Synod, with all the Preſbyteries of which it is compoſed, have *borne* with thoſe who avow this opinion. He ſays, indeed, that they rejected Mr. Frazer's petition, and that they did *not inquire into the accuracy of the petitioner's ſtatement!* If they be, indeed, friendly to eſtabliſhments of religion, the omiſſion of this inquiry was very ſtrange and very culpable; for if Mr. Frazer's ſtatement was falſe, they ought to have reprimanded him for writing a libel againſt his brethren; and if it was true, they ought to have cenſured ſuch brethren as maintain the dangerous opinion that all religious eſtabliſhments are unwarrantable. As they did neither, we muſt believe that this charge, brought againſt them by Dr. Porteous, is founded in truth; but if it be, his reaſonings from their propoſed alterations of the Formula, which, conſidered by themſelves, are extremely childiſh, have in conjunction with this circumſtance conſiderable weight. No man, who is an enemy to all eſtabliſhments of religion, is entitled to much credit, when he profeſſes his attachment to the conſtitution of the State; for unſupported by the ſanctions of a national religion, the beſt poſſible civil conſtitution cannot be permanent.

Dr.

* "Does the Doctor indeed think, 1647 and 1648, the pureſt times of preſbytery? We truſt, and are perſuaded, that few of his brethren think ſo."

Dr. Porteous requests the Associate Synod, and we beg leave to request our readers of every denomination, to reflect—

"That, till within the last sixteen years, all lawgivers have thought it necessary to the well-being of the state, to have an established religion.

"That God himself was pleased to give an established religion, which has led many plain men to believe, that there is no moral evil in legal establishments of religion; and that they have not ALL been improper and unwarrantable.

"That in the history of Providence, as soon as miracles were entirely withdrawn from the church, establishments were introduced, and have been hitherto blessed, as the great means of preserving and diffusing the knowledge of religion.

"That the recent instances of subverting the legal establishments of religion, as they have not improved the people, so they cannot yet command our approbation. In America a very large proportion of the people are destitute of public instruction in religion, and of opportunities of public worship. The number of apostate parishes is every year increasing considerably; and when the worship of God is once abandoned by a people, how can we hope that a succeeding generation, trained up in ignorance and ungodliness, will be at the expence of restoring and supporting the worship of God—a religion which they neither know, nor believe, nor desire.—A voluntary church will no doubt be supported, wherever religion is believed and loved; but where it is not even known, humanly speaking, it can never be restored, or maintained, without a legal establishment.—A voluntary association for worship presupposes a profession of religion; but it can be of little use to those who are hostile to it, and do not consider themselves as being under any obligation, or as having any right, to enter within the walls of their temples.

"The instruction of an ignorant people must be accomplished, either by missionaries, or by miracles; and one cannot easily perceive how it should be thought improper or unwarrantable for a Christian legislature, or any other set of men, to send missionaries in a regular manner to minister among those who could not otherwise be instructed: yet such an institution, if made by the Legislature, would be, in so far, a legal establishment.

"Beside the above considerations, there are some propositions relating to this subject, which are not matters of 'doubtful disputation.'

"That the civil magistrate is ordained of God for the good of the people.

"That the good of the people consists in their security and prosperity.

"That the Christian religion is much better calculated than any other institution, to promote the peace and happiness of the people; or, in other words, the security and prosperity of states.

"That if the civil magistrate study the good of his people, he will recommend the Christian religion to them, he will provide for their instruction in it, and by so doing, he will, in the most effectual manner, fulfil the purposes of his ordination and office; nor is it easy to suppose, on what grounds the civil magistrate can be precluded from the application of religion for the good of his people.

"That if any man, under pretence of religion, teach doctrines inconsistent with the peace, security, and prosperity of the people, it is surely incumbent on the civil magistrate to be a terror to evil doers, and he must not bear the sword in vain:—On the other hand, if any man, or set of men, teach the pure, peaceable, and blissful doctrines of the Prince of Peace, it is surely

incumbent on the civil magiſtrate to be a praiſe to them that do well; and he, as well as every other Chriſtian, is bound to obey the law concerning thoſe who ſerve at the altar, that they ſhall live by the altar; and, as a Chriſtian magiſtrate, it is incumbent on him to enforce that law.

"That lawful authority has a great deal to *fear* from impiety and irreligion, appears from the recent hiſtory and preſent condition of France:—That it has likewiſe much to *fear* from miſguided zeal, appears from the hiſtory of the Anabaptiſts in Germany—of Clement and Ravaillac.—(He might have added from the Aſſemblies of 1647 and 1648.) On the other hand, lawful authority has much to *hope* from true religion. Some duties muſt ſurely be connected with theſe hopes and fears. By the latter, the magiſtrate will be impelled to diſcountenance all impiety, and all falſe religion; by the former, to encourage and ſupport true religion."

As we do not mean to ſtain our pages with the abuſive language of Mr. Peddie, of his pamphlet we ſhall ſay, that it contains many paſſages which diſplay both ingenuity and acuteneſs; that he has laid hold of the weak parts of his antagoniſt's work, and expoſed their weakneſs ſometimes with argument, ſometimes with coarſe ridicule, and often with inſolent invective; and that he has with conſiderable addreſs exhibited as harmleſs the *act of forbearance*, the *propoſed alterations of the formula*, and the *preamble* which the Synod has adopted. He has not, however, evinced the neceſſity of making theſe innovations, unleſs he conſiders the covenants as bringing him and his brethren under the ſame obligation with thoſe who ſwore them; and in that caſe, he muſt be ſenſible that it is not in the power of the Aſſociate Synod to make any alterations whatever without incurring the guilt of perjury. The clauſes in the confeſſion of faith, which ſeem to give to the civil magiſtrate a compulſory power in matters of religion, have been authoritatively explained by that act of the legiſlature which repealed the ſanguinary laws againſt hereſy; after which there was ſurely no neceſſity for a ſecond explanation by ſo obſcure a body of men as the Aſſociate Synod of the Burgher Seceders. But if ſuch an explanation, by ſuch a Synod, would have been unſeaſonable at any time, it was more than unſeaſonable in the year 1795: it was factious.

"At that time," as Dr. Porteous obſerves, "the minds of the people were greatly agitated, the enemies of our peace and liberty were employing every engine to drive them to diſtraction, and to diſſeminate revolutionary principles. Watt and Downie had been recently tried in this country, and convicted of High-Treaſon.—Horne Tooke and Thelwall had been tried in England—Ireland was preparing the weapons of rebellion, which were to be ſharpened by theological contention—in a word, Sedition and Treaſon were walking about at noon day. When our country was in theſe circumſtances, and when our army had been obliged to evacuate Holland, leaving it in poſſeſſion of the French—then, the Aſſociate Synod graſped at the firſt opportunity of queſtioning, and diſcuſſing the extent of the Magiſtrate's power, and of inviting the public attention to ſuch topics. Was this one of theſe 'public deeds' of loyalty of which the Synod ſo idly boaſt? Was not this a controverſy that tended to ſtrife, and which ought to have been ſuppreſſed

preſſed by the hand of power, as well as by the ſpirit of the goſpel? And, now, when by the mercy of God, and his bleſſing on the energy of the people, *ſeceders as well as others*—now, when the nation is emerging from its dangers, and raiſing its head on high, this Synod will whine the ſong of loyalty, and yet retain a *preamble*, which, like a poſtern gate, will give them admiſſion to the fortreſs of our conſtitution as ſoon as the day of danger returns."

The only method, that we can think of, by which the Synod may remove theſe ſuſpicions ariſing naturally from their unſeaſonable innovations, and yet avow their abhorrence of religious perſecution, is to come forward in a body, and openly abjure the Scotch *national covenant*, and the *ſolemn league and covenant*, two engagements which they muſt know to have been repeatedly declared illegal by the Legiſlature. They will then have no occaſion for *acts of forbearance*, or *preambles to the formula*, to convince the public that they are men of as liberal minds, and of as undoubted loyalty as the members of the eſtabliſhed church; but while they continue to quibble as they do in this addreſs upon the obligation they are laid under by the oaths of their anceſtors, eſpecially ſuch rebellious oaths, it will be impoſſible for them to make any innovation in their church without exciting well grounded ſuſpicions of their own loyalty.

Literary Antiquities of Greece, as developed in an Attempt to aſcertain Principles for a new Analyſis of the Greek Tongue; and to exhibit thoſe Principles as applied to the Elucidation of many Paſſages in the ancient Hiſtory of that Country. To which are added Obſervations concerning the Origin of ſeveral of the literal Characters in the Uſe among the Greeks. By the Rev. Philip Allwood, A. M. Fellow of Magdalen College, Cambridge. 4to. Pp. 621. White. London. 1799.

THERE are, certainly, many paſſages in the ancient hiſtory of the Greeks, which have never undergone a particular inveſtigation; or have been conſidered only in a partial view. The affairs of Greece, prior to the era of the Olympiads, are involved in great obſcurity. The time, even of the Argonautic expedition, of the introduction of letters into Greece, of the war of Troy, of the taking poſſeſſion of Peloponneſus by the Pelopians, and of the firſt ſettlements of the Cecropians and Cadmians in Attica and Bœotia, are dates, which, with many others, have never yet been ſatisfactorily aſcertained.

In treating theſe ſubjects, ancient writers have run into various errors and abſurdities; and they have indulged much in allegorical deſcription. The *Titans* derived their name (*Tit-ain-es*) from their temples or high altars to the ſun. Hence thoſe temples were themſelves perſonified, and changed into *giants* of an *earth-born* race. The epithets γηγενεις and γιγαντες well expreſſed both their *origin* and *dimenſions*. *Demeter* was conſidered by the Greeks the ſame Γη Μητηρ; and *Typhon* was ſuppoſed to derive his name from Τυφω.

To draw off the allegorical veil from the early hiſtory of Greece, and thus repreſent objects in their true light, is the main deſign of the preſent work; and, "in order to diſcover the certainty of things, it was neceſſary to reduce the Greek language to its elements, and to diveſt it of its ornaments." But there was no hope of effecting much by the Greek language alone; Mr. Allwood, therefore, had recourſe to other and more ancient tongues. In the courſe of this diſquiſition, the author ſeems to have made pretty conſiderable deductions from the political conſequence of the Greeks in remote antiquity. There was never, he thinks, a ſucceſſion of monarchs over Argos, commencing with Inachus; over Athens, commencing with Cecrops; or over Thebes in Bœotia, taking its riſe with Cadmus. Theſe liſts of ſovereigns, he is perſuaded, are fictitious, and their very names artificial; being compounds of Egyptian terms, and alluſive chiefly to the rites of Sabianiſm and the hiſtory of the firſt Poſt-diluvian patriarchs. From theſe, and a variety of other circumſtances, he is of opinion, that the Helladians were not the original inhabitants of Greece; but ſtrangers who came principally from Egypt. This opinion ſeems to be confirmed by the much greater affinity of the Greek Tongue with the Oriental than the European languages, excepting where the latter had their immediate origin in the Eaſt.

"It is aſtoniſhing (ſays Mr. Allwood, from whom we ſhall now quote a paragraph entire) how great an evidence, in behalf of the truth of Revelation, reſults from every part of this production. The primitive innocence and fall of man; the number of deſcents from Adam to Noah; the number of generations before the flood; the flood itſelf; the diviſion of the earth in the days of Peleg; the firſt peopling of the iſles of the Gentiles; the diſperſion of the Ammonians, and their adherents from Babel, and the confuſion of their lip; as alſo the univerſal famine which took place in the time of Joſeph; are facts which ſtrongly appear upon the face of many hiſtories here detailed: and the proofs of theſe facts are, I believe, either entirely new, or placed in a light in which they have never yet appeared. Thus far, then, I hope, that my ſolitary labours may be productive of ſome utility to my country, in this day of blaſphemy and infidelity, inaſmuch as they certainly furniſh ſome freſh evidences of the credibility and divine authenticity of the ſacred writings."

In the firſt ſection of this elaborate performance, the author ſets forth the defects of traditional hiſtory—produces inſtances, in which they may be corrected by the ſacred writings; having propoſed collateral hiſtory as the firſt ground of analyſis. He then mentions, as the ſecond ground of analyſis, the monuments, religion, and language of the Cuthites in Egypt; as the third ground of analyſis, the Greek Tongue; and, as the fourth ground of analyſis, the means by which ancient hiſtory became obſcured.

The ſecond ſection reſpects the Helladians and the original inhabitants of Greece, as far as their hiſtory is neceſſary to furniſh hints for an analyſis of the Greek Tongue.

The third ſection contains an illuſtration of the plan of analyſis for the Greek Tongue, according to the principles already laid down; in which is alſo conſidered, in a great variety of inſtances, how far an

accurate

accurate knowledge of the import of terms may become ſubſervient to the developement of ſuch paſſages in the ancient hiſtory of Greece, as have never hitherto met with any ſatisfactory explanation.

In the fourth ſection, we are preſented with ſome further obſervations concerning the Greek Language, in relation, chiefly, to the analogy it bears to ſome European and Oriental Tongues.

In the fifth ſection, the author enquires into the manners of the Mizraim, or native Egyptians, at the moſt remarkable periods of their hiſtory; to ſhew, how far they might have been concerned in the introduction of Arts and Literature into Greece.

In the laſt three ſections, the Titan hiſtory is diſplayed on a moſt extenſive canvas.

The appendix contains ſome curious matter; particularly what relates to the Cadmians, the importers of letters into Greece.

We ſhall conclude our preſent article with an excerpt from that part of the firſt ſection which relates to the ambiguities of hiſtory; referring us, in particular, to Mr. Bryant's Diſſertation concerning the Siege of Troy.

"I agree with the learned writer (ſays Mr. Allwood) in expreſſing my belief, that the grounds which gave riſe to the Trojan war—the extenſive confederacy of the Grecian States, and the powerful armament they equipped in order to carry it on—the delay of nine years after the landing of the Grecians before Troy, during which both ſides appear to have remained idle ſpectators of each others force—the preſervation of the lives of the Grecian commanders for near ten years, and amidſt the ſweeping deſtruction of peſtilence and famine—as alſo, the very names and anceſtry of many of theſe commanders—are circumſtances incredible in themſelves, and only introduced by the illuſtrious writer to ſerve as embelliſhments, or to complete the plan of his Poem. But it does by no means follow, from theſe premiſes, that the hiſtory might not have taken its riſe from ſome tradition exiſting in Greece in the time of Homer, of a war carried on by ſome of its maritime ſtates againſt the people of Troy at a former period."—"Neither becauſe the name of Troas or Troja was not taken notice of by Herodotus, Arrian, or Plutarch, have we any reaſon to infer, that it was not known amongſt the Ilienſes till the Greeks introduced it. It might have been the moſt ancient name of their city. It was certainly a term of high antiquity; for there was a very old city of the ſame name in Egypt; and if, by any particular accident, a partiality had been excited in the minds of the natives, in favour of the term Ilium, it is little probable, that they would afterwards retain that of Troja. For the ſottiſhneſs, the ignorance, and ſtupidity of the Phrygians, are literally proverbial."—"In order to pay as high a compliment as poſſible to the proweſs of the Grecians, the poet has certainly magnified the ſtrength and ſplendour of the city they captured. He has probably deſcribed it after the ſtyle of ſome of the fineſt cities of Greece in his own time, making little allowance for the greater ſimplicity of an earlier age, and particularly among the Phrygians. It is on this account, that the ruins of Troy have, hitherto, been looked for in vain; for ſurely if theſe circumſtances are taken into conſideration, there can remain little wonder, that "*etiam periere ruinæ.*"

[*To be concluded in our next.*]

Benſon's

Benſon's Vindication of the Methodiſts.

(Concluded from P. 160.*)*

HAVING, in juſtice to the reverend reporters, eſtabliſhed the correctneſs of their ſtatement relative to the Claſs-Meetings of the Methodiſts, (which is aſſailed with a tone of triumph and confident aſſertion, ſufficient to impoſe on readers leſs intimately acquainted with their proceedings) we reſume the examination of Mr. Benſon's book. In this, however, we ſhall endeavour to be as conciſe as our conviction of the great points at iſſue between the Church and theſe ſelf-willed ſchiſmatics will allow us; more eſpecially, as we have been already drawn into much greater length than the article before us, either from its ſize, or any merit of its own, may ſeem to deſerve. We much doubt whether the mode of refutation, by which Mr. B. labours to repel the ſerious charge of immorality brought againſt his brethren, will be ſatisfactory to all his readers. He appeals to the rules of their Society, as containing "evident demonſtrative proof," in their favour, becauſe, forſooth, they forbid drunkenneſs, lewdneſs, diſhoneſty, and the like. By the ſame argument, there could not exiſt a crime in Chriſtendom; for the Divine Author of our Religionen joins his diſciples to abſtain from the very appearance of evil: yet we know there are many who live in as continual violation of his commands, as if they were ſtrangers to their enactment, or unconcerned in their obſervance. But, ſays Mr. Benſon, ſuch an objection will not have any force againſt the elect. "They not only are conſtantly inculcating religious duties, but do not ſo much as receive into, or keep in, their ſocieties, any perſon who lives in the neglect of them." "They have been doing for theſe fifty years, what the Eſtabliſhed Clergy are *only beginning to do now*; viz. teſtifying againſt, and oppoſing all profane vicious practices wherever they come." Were it neceſſary to pollute our pages by the diſproof of ſo impudent a falſhood, we might eaſily refer to many well atteſted ſpecimens of *Methodiſt morality*. We might inſtance more immediately the unchaſte enormities, and the blaſphemous impieties of their teachers in the neighbourhood of Middleham*. We might appeal, without fear of confutation, to the ſcandalous exceſſes at Langham Row, where Mr. B. boaſts of ſuch a numerous attendance of the *godly*, who, no doubt, muſt have been greatly edified by the devout geſticulations of the Yorkſhire colliers, and their *very impreſſive* mode of "inculcating religious duties." But we refrain from treſpaſſing further on the feelings of our readers, becauſe we underſtand, that a ſtrong and connected chain of evidence will ſhortly be produced, for the information of thoſe who may be inclined to think with Mr. B. that "this can only be ſaid *ad movendam invidiam*, there being certainly no ground for it," and which will abundantly ſhew, whether this champion of Methodiſm, or his accuſers, have moſt reaſon to "fear being confronted by facts." Before we

* Authenticated by the Dean of Middleham, in a letter, addreſſed about a twelvemonth ago, to the moſt reſpectable ſociety in London.

wholly

wholly diſmiſs, however, this part of our ſubject, we will give Mr. Benſon an opportunity of ſpeaking *for himſelf*, leſt we ſhould be ſuſpected of miſrepreſenting to the public this preacher of piety, this pattern of perfection, this model of morality and meekneſs.

"I do not pretend (ſays he, in alluſion to ſome very heavy charges of the wildeſt enthuſiaſm brought againſt his ſect) to juſtify ſuch proceedings, as every thing in the worſhip of God, particularly, ſhould be done *decently and in order. But there certainly was an apparent irregularity, when, on the day of Pentecoſt, three thouſand being pricked in their hearts, ſaid to the Apoſtles, Men and brethren, what ſhall we do?*"

So much for Mr. Benſon's *piety*; which, for the evident purpoſe of endeavouring to vindicate what the moment before "he pretends not to juſtify," can calmly contraſt the ravings of Methodiſm with the deſcent of the Holy Spirit on the Day of Pentecoſt.—But he proceeds, "Be this as it may, I know of *no Methodiſts* who pretend to exorciſms, and practiſe capricious forms and modes of it, utterly inconſiſtent with morality and decency—that raſhly pronounce on the ſalvation and damnation of particular perſons; frequently of whole villages—and publicly execrate the churches, as being nothing but a heap of ſtones, &c." So much for his veracity! We will now indulge our readers with ſome proofs of the charity and candour of this lamb-like Methodiſt, who arrogates to himſelf and his brethren the praiſe of apoſtolic meekneſs and forbearance. "For being reviled, (ſaith he) we bleſs; being defamed, we intreat; being perſecuted, we ſuffer it." In proof of which he acquaints us, p. 10 and 11, that "many of the clergy, in various parts of the kingdom, are openly wicked: and many that are not ſo, inſtead of preaching the great doctrines of the Goſpel, of the Reformation, and of *our* * Church, do openly and continually contradict them; while others are immerſed in ſecular concerns, and are hunting after preferment, or are in continual purſuit of amuſements and pleaſure." "If (again in p. 12,) the clergy preach *repentance*, while they themſelves remain *impenitent*—if they preach juſtification by faith and a new birth, while they themſelves are neither JUSTIFIED, nor *born again*, &c." It is clear, from this paſſage, that Mr. B did not underſtand what our reformers meant by the word "juſtified," and that his ignorance of the doctrines of the Church is at leaſt equal to his malignity againſt its miniſters. But to proceed with one or two more inſtances:

"If," he ſays, (and his *ifs* ſeldom ſeem to ſpeak doubtingly,) the rector, or vicar, or curate, appointed by authority as a ſpiritual phyſician, to cure their ſpiritual diſeaſes, be as much diſordered as the people themſelves, *(which is too often the caſe,)* the meaning of theſe clergymen ſeems to be, that no *Methodiſt Preacher*, nor *Diſſenting Miniſter*, nor any *pious and intelligent* perſon, ſhould be permitted to ſhew any compaſſion to theſe ſouls, thus periſhing for lack of knowledge, ſaye their pariſh miniſter, who is, perhaps, little *diſpoſed as he is prepared*, for ſuch an office. In other words, the infernal wolf has got poſſeſſion of all the ſheep, (having taken advantage of the *inſenſibility, careleſsneſs*, or *indolence*, of their *appointed ſhepherd,*) and to attempt to reſcue any of them from his power would be manifeſt

* For Church, read "Conventicle."

robbery

robbery—ſo I doubt not *Apollyon* thinks and ſays." "We *cannot* approve (ſays this ſpiritual cenſor, in another part of his libel againſt the clergy) of the conduct of perſons, who, profeſſing to be miniſters of Chriſt, meet together at viſitations, or on other occaſions, to ſettle eccleſiaſtical matters, and remedy diſorders, and yet *intoxicate themſelves before they ſeparate*, &c."

Laſtly (though it is to be feared we have already ſufficiently tried the patience of our readers by the extracts which we have made) ſpeaking of a ſuggeſtion of the reporters, that, if it ſhould be thought deſirable to encourage meetings, ſimilar to the claſs meetings of the Methodiſts, they ſhould, in every pariſh where they are inſtituted, be made ſubject to the inſpection and ſuper-intendance of the regular miniſter, Mr. B. inſultingly inſinuates a doubt on the part of the people "of the zeal and ability of ſuch an one to direct them, and the probability that he would more frequently lead them into error and ſin, than into the ways of truth and righteouſneſs;" obſerving, with a ſneer, "that if the pariſh miniſter ſhould enter one of theſe meetings at a time when his mind has been diſſipated by pleaſure, or his body heated by wine, his conduct as preſident might poſſibly neither be to his own credit nor to the people's edification." It ſeems, however, that the clergy have free permiſſion given them by Mr. B. in another part of this pamphlet, to attend theſe claſs meetings; where "they may, if they pleaſe, ſpeak their own *experience in the grace of God*, and tell what God has done for their ſouls; or if they *rather deſire* it, the leader of the claſs will let them paſs, and neither examine nor ſay any thing to them; although if they be permitted to hear the characters of others, it would be but juſt that their's alſo ſhould come under ſcrutiny." The clergy will doubtleſs expreſs all proper acknowledgments for this indulgence, though we ſuſpect they will ſeldom uſe their privilege, and not ſhew much eagerneſs to conſult theſe father-confeſſors who have follies *and experiences* enough of their own to amuſe or terrify (as may beſt anſwer their purpoſe) an ignorant aſſemblage, and to aſſiſt them *in creeping into houſes, and leading captive ſilly women laden with ſins, and led away by divers luſts.*

Mr. Benſon next blows aloud the trumpet of loyalty, and oſtentatiouſly proclaims the large and liberal contributions of the Methodiſts towards any charitable inſtitution; and among other inſtances he mentions thoſe of Sunday ſchools, and what are termed their benevolent funds. With regard to the firſt he ſhall be allowed to produce his own caſe of the town of Mancheſter, where he ſays, "a few years ago the collection for the Sunday ſchools amounted to 114l. But of late the collections at our chapels in ſome places have been much larger, *eſpecially where we have ſchools of this kind entirely under our own management.*" This is the great end which they propoſe. This is alſo the object of their benevolent fund which might more properly be called a fund for proſelytiſm. For we ſpeak from perſonal knowledge of the fact. It is compoſed of weekly, monthly, or quarterly contributions of all their members in proportion to their means; and placed at the diſpoſal of certain elders of the ſociety who viſit the ſick poor, and invariably meaſure the quantum of relief, by

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the proſpect of gaining a convert. We would here take our leave of Mr. Benſon, but we feel it incumbent on us to reply to a queſtion which he evidently puts from a conviction that it cannot be anſwered. "Why (ſays he) ſhould the Methodiſts be compelled to declare themſelves Diſſenters, which would infallibly be the caſe were the Legiſlature to take the ſteps recommended in the report?" We anſwer, that the Legiſlature does not make but finds them ſuch. Moſt of them are avowedly ſo; others covertly; and ſome perhaps inconſciouſly: even that purer part of them in the Weſleian connection, to which Mr. Benſon boaſts that he belongs, are Diſſenters by his own confeſſion. And where is the hardſhip of calling perſons by their proper names? Or where is the honeſty of profeſſing with our lips what our deeds diſclaim? Mr. B. indeed attempts to palliate their ſeparation from the church by confining the inſtances of it to "a few places where the pariſhes are extenſive; and to ſome others where the church miniſters are notoriouſly wicked, or inculcate doctrines which THEY (the *Methodiſts*) judge to be of dangerous tendency." The firſt of theſe aſſertions is untrue; the ſecond plea is inadmiſſible; becauſe *they have no authority to judge* in theſe matters. And it is not merely the circumſtance of preaching in *church hours* (though this we allow is an aggravated act of diſobedience) but it is the preaching at any time in a place not under epiſcopal juriſdiction; it is their irregular aſſumption of the clerical functions; it is their uniform and undiſſembled contempt of church diſcipline which clearly conſtitute them Diſſenters. We would recommend to Mr. Benſon's peruſal the opinion of a Reviewer who cannot be ſuſpected of partiality to the Church of England, and who will hardly be accuſed of ſeverity towards any who differ from her perſuaſion.

"If they approve the doctrines, they certainly object to the diſcipline and government of the Church; and therefore they ought no more to arrogate to themſelves the title of churchmen than moſt of the Proteſtant Diſſenters, who are exactly in the ſame predicament. The clergy have certainly ſome plea for remonſtrating againſt the conduct of that claſs of Methodiſts which Mr. Benſon undertakes to defend. Their very ſyſtem of diſcipline is adverſe to that of the eſtabliſhed Church; they chooſe their own preachers; they appoint laymen to the miniſterial functions; and they will ſubmit to no epiſcopal controul. They are, therefore, in fact, *Diſſenters*; and when they ſpeak of the eſtabliſhment as *their* Church, they muſt either be inſincere, or they do not conſider what they ſay; which laſt we believe to be the true ſtatement. Since, however, the matter is now publickly agitated, let the Methodiſts be taught to regard themſelves as *Diſſenters*, if not on points of doctrine, yet on points of diſcipline; and let them *not* talk, as Mr. B. does, of their being compelled, in caſe the ſuggeſtions of the reporters are adopted by parliament 'to *ſeparate* from the church.' Mr. Benſon's threats are a proof that he has no idea of eccleſiaſtical ſubordination." *Monthly Review for Jan.* 1801. P. 90.

Mr. Benſon will perceive that we are not the only critics who conſider the Methodiſts as Diſſenters. The Monthly Reviewer, indeed,

indeed, appears anxious to claim them as ſuch and to enlarge his favourite ranks. We would earneſtly, on the contrary, intreat theſe her undutiful children to return to the boſom of that parent church, whoſe authority they have unthinkingly renounced. They poſſeſs (we admit in many inſtances) great and laudable zeal for the doctrines of divine revelation; and why not for the poſitive ordinances of divine inſtitution? God expects from his people as great regard to thoſe poſitive laws which he commands us to obey, as to thoſe poſitive doctrines which he enjoins us to believe; nor is it leſs our duty to conform to that eccleſiaſtical polity which was ordained for the government of the Church as a viſible ſociety on earth, than we are concerned to preſerve the purity of that faith which diſtinguiſhes us as Chriſt's diſciples.

Adonia: A deſultory Story. 4 Vols. 12mo. Black and Parry. London. 1801.

HAD Adonia iſſued from the preſs, like many monſters of abſurdity, under the name of novels and criticiſm, been already girded with her quiver to hunt it down, the long paſſage which we ſhall ſelect as a ſpecimen of, and excuſe for, the publication would have induced her to unlooſe the fibula which held her arrows together, and ſhe muſt have laid by every one of them.

"Though, ſince I began theſe memoirs (at the age of fifteen) I have added little or nothing to my ſtock of book-learning; I do not mean to affront you, my patient reader, by ſuppoſing that you have not already diſcovered that ſtock to be ſufficiently ſcanty, without requiring that I ſhould be the herald of my own ſhame; though I am ſenſible that my ſtory might have been better contrived, my characters more natural and varied, my language more correct above all, that the political confab between the Marchioneſs and my friend Johanna, might at leaſt have been diſguiſed in a newer dreſs; I am contented in my nineteenth to abandon all ſtruggle for literary eminence to which I once aſpired, and to reſume, without loſs of time, and ſend into the world, with all its imperfections on its head, a novel, which only a few months ago I threw by me as hopeleſs of completion. My motive for this intruſion on the public is *not a perſonal one*, or I might perhaps bluſh to avow that "I write for fortune, and not for fame:" but, if my book ſhould have the good fortune to experience a reception equally favourable with the middle claſs of the other novels of the day, and thence enable me to aſſiſt in relieving the neceſſities of a very near and dear friend (plunged in unexpected misfortune, and yet too delicate to accept the common modes of ſuccour as likely to inconvenience thoſe ſhe loves) I ſhall not regret having ſacrificed, to obtain ſuch a recompenſe, the feelings which otherwiſe would have deterred me from expoſing myſelf to the imputation of vanity or the reproofs of criticiſm."

When ſuch are the object and humility of the author, had it been ranked only "with the middle claſs of the other novels of the day," we ſhould have paſſed over it with compaſſionate ſilence or contemptuous neglect; but this writer who can ſo well appreciate *his* or perhaps *her* own demerits, and yet can diſplay ſo much reading, ſo much obſervation,

obſervation, ſo much mind, ought not to "be contented in the nineteenth year to abandon all ſtruggle for literary eminence."

"My language might have been more correct;" it certainly might have been more equal. At the commencement of the work (begun at fifteen indeed) it is affectedly rough and encumbered like the rumblings of Johnſon—many double epithets make the ſentences halt, and confuſe inſtead of ſtrengthen the idea—ſuch as "correſponding mental endowments:" here the poſſeſſive adjective would have been better as a ſubſtantive in the poſſeſſive caſe, and "of that partial evaneſcent kind"—there wants the conjunctive *and* between partial and evaneſcent "too keenly-exerciſed ſenſibility"—"ſoftly-intereſting aſpect." By placing the ſubſtantive before the adverb and the epithet, the language would have flowed eaſier; theſe are trifling errors, but they are faſhionable errors of the day, and when ſanctioned by ſuperior writers, will branch out into various blemiſhes which, in their event, might deſtroy the conſtruction of our proſe, as much as the affected De la Cruſcas have already done the language of verſe.

"My characters might have been more natural and varied." It is humility to think ſo—all the characters have ſome ſtrong trait to mark and diſtinguiſh them; they are as varied as they can be ſince they are all placed in elegant life.

A character of the Marchioneſs D'Eſtreaux is given with neat diſcrimination—

"How unjuſtly uſed I to judge this admirable woman, would ſhe ſay to herſelf? Becauſe I ſaw her unmoved and ſelf-collected, under the preſſure of exigencies which would have diſcouraged common minds, I cenſured her as ſtoical or maſculine; and becauſe ſhe bore no part in the trifling diſtreſſes and weak murmurings excited by thoſe frequent and unimportant afflictions on which other women are forward to diſplay their ſenſibility, I conſidered her inacceſſible to all the ſofter emotions. Haughty and reſerved in her general carriage as a weakneſs of that pride, which I now find ſprings leſs from hereditary pretenſions than a conſcious elevation of mind, which naturally impels her to keep aloof from inſignificant ſociety, and the influence of intereſting objects. This woman, whom I have ſeen liſtening unmoved to a tale of fictitious diſtreſs, which convulſed the boſom of every other auditor; whom I have ſeen ſmile contemptuouſly on the moſt extravagant expreſſions of ſelf-created woe, can ſympathiſe in every throb of real anguiſh; can devote her whole time and thoughts to conſole the mental affliction, and alloy the bodily ſufferings of a friendleſs orphan, whoſe tears would flow, unheeded by the reſt of the world, and from whom ſhe can expect no other return than powerleſs gratitude and unavailing love."

"The progreſs of faſhionable admiration, and the fate of beauty unfortified againſt flattery," are charmingly deſcribed in the ſecond volume; but the quotations are already ſo long, and numbers preſs ſo equally for notice, that we muſt recommend the work itſelf for entire peruſal.

"My ſtory might have been better contrived"—it is publiſhed as a *deſultory* ſtory; it certainly might have been more artificial, and, to uſe a modern term, "conglomerated;" but it is intereſting, it is probable,

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it is ſufficient, to make the ſentiments, the obſervations, and the elegant advice flow from it with ſuch a natural eaſe as to render them pleaſurable as well as improving.

In this novel which "aſks not for fame but forbearance—which hopes not to inform but to amuſe without injuring," the reader will find "nothing to contaminate," but much, very much, to enjoy.

The writer modeſtly ſays, "the work is far from perfection, and I laid it by in diſguſt." If the public do it that juſtice which its merit demands, we doubt not of ſeeing hereafter ſome work of this author's nearer perfection, and more worthy ſtill of criticiſm.—It is interſperſed with ſome pictureſque and delicate poetry.

The author feeling a reverence for the Deity makes the heroine ſay, "It is an offenſive and diſtorted adulation that would dare to unite a mortal's with that hallowed name;" yet falls into a *ludere cum ſacris*, by making the ſame heroine ask her lover, in preciſe words, "to give a reaſon for the hope that is in him." Surely, in the hurry of writing, the mind did not recollect from whence ſuch a quotation was taken.

DIVINITY.

A Sermon preached at Hendon, in the County of Middleſex, on Sundays, the 14th and 21ſt of December, 1800, *after his Majeſty's Proclamation, recommending Economy and Frugality in the Uſe of every Species of Grain, had been read.* By Charles Barton, B. D. Fellow of Corpus Chriſti College, Oxford, and Curate of Hendon. 8vo. Pp. 16. Rivingtons. London.

A ſeaſonable and uſeful diſcourſe on the late unproductive harveſt. The Rev. Preacher, (from Pſalm cvii, 34—"*A fruitful land maketh he barren, for the wickedneſs of them, that dwell therein*") calls the ſerious attention of his audience to the religious improvement of theſe eventful times, and the preſent alarming ſtate of the country. He juſtly aſcribes the *deficiency* in the laſt year's crops, ſo far as *natural* cauſes contributed to the calamity, to an unfavourable ſeed-time, followed by extreme heat, in a very early part of the ſummer; by which a conſiderable proportion of grain was not ſown in proper time, and ſome not at all; while much, that was ſown, being ripened before it had attained a juſt maturity, failed of the uſual produce. Mr. Barton ſucceſsfully contends againſt the erroneous notion, whether originating in ignorance, prejudice, or wickedneſs, that the deficiency is *wholly* artificial, and to be traced to the avarice of individuals, as its ſource. That ſome abuſes *do* exiſt, he thinks, cannot be denied, but as a concurrent, not a leading, cauſe of the diſtreſs; and that *the very exiſtence of theſe abuſes is the effect of ſcarcity*. Mr. B. in uniſon with the paternal ſpirit of the Proclamation, points out *importation* and *economy*, as the only remedies in our power: and happy are we to bear public teſtimony, that, while government have been indefatigable in their exertions to procure large ſupplies of foreign grain, a general and very conſiderable retrenchment has already taken place

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in every rank of the community; if not to the removal of the calamity, yet, certainly, to an alleviation of its preſſure, and, perhaps, to the prevention of actual famine.

Mr. B. addreſſes himſelf, with great propriety, alike to rich and poor; calling upon all, in their reſpective ſtations, to co-operate, with the wiſdom of the Legiſlature, in giving full effect to the benevolent deſign of the Royal Proclamation. His admonition to domeſtic ſervants (who feel leſs than any other order in ſociety the preſſure of the times, and who have in their own hands the power of preventing, in a conſiderable degree, a waſte of the neceſſary articles of life) is juſt and pertinent. In concluſion, he very earneſtly exhorts all to look beyond *ſecond* cauſes to the one *Great Firſt Cauſe*, the Almighty Creator and Ruler of the Univerſe; to acknowledge his judgments; to ſee the ſins of the nation in its puniſhment; and, by timely and effectual reformation, to avert, if poſſible, the divine diſpleaſure.

The diſcourſe does equal honour to the head and heart of the author; and his pariſhioners, in ſoliciting him to publiſh it, have rendered it capable of becoming more extenſively beneficial. *Their* conduct forms a pleaſing contraſt to that of another country pariſh, in which, as we have been credibly informed, the clergyman was interrupted in reading the *Proclamation* on both the Sundays, on which it was ordered to be read, and, at length, obliged wholly to relinquiſh the attempt. Of the *fact* we entertain no doubt; and we regret, that we cannot expoſe, as it deſerves, ſo diſgraceful an act, by naming the pariſh.

The preſent Scarcity, its Cauſes, and its Cure, together with the Duties to which it calls all Ranks and Deſcriptions of People; conſidered in a Sermon preached in St. John's Church, Manchester, on Sunday, the 21ſt Day of December, 1800; *being one of the Days appointed for reading his Majeſty's Proclamation on the Subject.* By J. Clowes, M. A. Rector of the ſaid Church, Manchester. Publiſhed at the Requeſt of the Congregation. 8vo. Pp. 29. 1801.

M. CLOWES (taking his text from Amos, Ch. iv. ver. 6.) divides his ſubject into three principal heads; viz. (1.) The primary cauſe of the preſent ſcarcity; (2.) The moſt probable means of relief; and (3.) The duties ariſing from thence. Under the firſt head, he aſcribes the awful calamity to the diſpleaſure of Almighty God, whether inflicted, by the inſtrumentality of unfavourable ſeaſons, human wickedneſs, or any other ſubordinate cauſe, employed for the correction of a guilty nation. In the ſecond diviſion of his diſcourſe, he earneſtly exhorts to that individual and general reformation, which affords the alone well-grounded hope of regaining the divine bleſſing: and, in the third, and laſt, place, he recommends to the rich, economy and benevolence; to the poor, patience and reſignation; and, to all orders in the community, an improvement of this national viſitation, by ſelf-examination, penitence, and prayer.

This diſcourſe is evidently the production of a pious mind, and compoſed under a ſerious ſenſe of the manifold evils that ſpring from reſting in *ſecond* cauſes, and leaving the one *Great Firſt Cauſe* wholly out of the queſtion. A ſpirit of piety, creditable to the writer's heart, pervades the diſcourſe, which is, at once, plain and impreſſive.

The Sinfulneſs of withholding Corn. A Sermon preached at Great Ouſeborne, on Sunday, March 16, 1800. By the Rev. Samuel Clapham, M. A. Vicar of Great Ouſeborne, near Knareſbro'. Humbly recommended to the Nobility and Gentry to diſtribute among their tenants. Threepence; or Twelve for Half-a-Crown. 12mo. Pp. 24. Rivingtons. London. 1800.

NOTHING has occurred ſince the publication of this diſcourſe materially to affect the ſo much agitated queſtion of ſcarcity, if we except the intermediate circumſtances of an average (if not an abundant) harveſt ſeaſonably reaped, and well got in; and large continued importations:* circumſtances not tending in any meaſure, we may imagine, to alter the opinion of thoſe who, ſix months ago, conſidered the diſtreſs which we labour under from the high price of bread, as a conſequence of monopoly and extortion rather than an effect of abſoluto deficiency.

Whether a ſcarcity do really exiſt, and to what extent, the proceeding in parliament will ſhortly, we hope, be enabled to determine; and pending the inveſtigation of this momentous queſtion, the general agitation of it muſt in delicacy be permitted to reſt till the reſult be properly communicated to the public. On the other hand, that unwarrantable advantages are taken of the times; that there are unprincipled combinations between the farmer, the factor, and a long train of jobbers; that a ruinous ſpirit of ſpeculation is gone abroad in this neceſſary article of human ſubſiſtence; theſe are truths which cannot be controverted. To be ſatisfied that theſe things are ſo, we have only to look at the upſtart affluence of a certain deſcription of men, and ſufferings of the poor.

We conclude, that the author of this valuable diſcourſe ſuppoſes his arguments againſt the ſin of withholding corn to be no leſs ſeaſonable at the preſent moment, than they were in the month of March laſt. If "no very ſatisfactory reaſon" could *at that time* "be aſſigned why the price of corn ſhould be ſo immoderately high, and the difficulty of obtaining it ſo extremely great;" this difficulty, ſo far from being leſſened in the interim, appears to be very much encreaſed. Mr. Clapham's feelings are alive to the cruel privations of the lower claſſes of ſociety; he eloquently pleads the cauſe of the poor; and if eloquence can in this inſtance ſerve their cauſe, by working on the too callous heart of the extortioner, he will not, it is to be hoped, have employed his talents in vain. He loudly calls on the withholders of corn to reflect on the turpitude of their conduct; he fails not to repreſent to them, in lively colours, the puniſhment denounced againſt the oppreſſors of the poor and needy, and is urgent with them, by a dereliction of their preſent principles and practices, to taſte the ſweet ſatisfactions that prevail in the breaſts of the charitable and compaſſionate. The author appears to have, in ſome degree, anticipated recent proceedings and occurrences. You cannot, he ſays, (addreſſing himſelf to the criminal objects of his cenſures and admonitions) "you cannot be ignorant that it is now the general wiſh; you cannot be without apprehenſion, that there will ſoon, ſhould one artificial ſcarcity ſo

* Our readers will perceive that this article was written ſome months ago. The reaſons for with-holding it ſo long, and for now ſuffering it to appear, will we truſt, be ſufficiently obvious, without any explanation from us. Rev.

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quickly ſucceed another, be a general petition of the country to the Legiſlature, to interpoſe its authority, and exerciſe its controul, in a circumſtance in which the welfare of the community is ſo eſſentially intereſted. What the wiſdom of the Legiſlature may ſuggeſt, its power can enforce. Your complaints may then be as loud againſt the expedience, as is the cry of the country for the neceſſity of the meaſure; which, be it what it may, will be ſaid to be occaſioned by yourſelves." P. 20. It cannot be doubted, but that the Legiſlature will, and that ſpeedily, adopt ſuch expedients as are beſt calculated to remove the cauſes of our ſufferings. "If, as is the prevailing idea, two cauſes combine; a partial ſcarcity, and a general diſpoſition to withhold from the market, the quantity neceſſary for a limited conſumption;" the correction of the abuſe will we truſt put a ſtop to the iniquity of one portion of the community rioting in the very vitals of another. But if actual ſcarcity be the main and predominant cauſe, "it is (in the language of our pious author) the viſitation of an all-wiſe and righteous Providence; and however we may ſuffer from it, let us all devoutly ſay, "It is the Lord, let him do what ſeemeth him good." P. 14. The evil once fairly aſcertained, and generally underſtood, we perſuade ourſelves that the religious principle and good ſenſe of a Britiſh public will calmly acquieſce in what cannot be ſo effectually remedied (under God's bleſſing) as by Chriſtian meekneſs, and ſubmiſſion; active endeavours to merit, and a ſteady confidence in obtaining, in his own good time, a mitigation of our ſufferings.

A Farewell Sermon preached at Market-Deeping, on Sunday April 6, 1800. By the Rev. R. Laſcelles Carr, Curate of that Pariſh, and now Curate of the Pariſh of All-Saints in Stamford. 4to. Pp. 26. 1s. Weſt. London.

FROM 2 Cor. xiii. 2, the able preacher delivers a very excellent and animated Farewell Sermon, which breathes much piety, modeſty and Chriſtian humility. The principal ſubjects which engage his attention are Hallowing the Sabbath Day; the receiving the Holy Communion, and Living in Peace. The following juſt remark peculiarly applies to thoſe who are called Chriſtians, and yet live in the habitual neglect of receiving the holy communion.

"Prayer, praiſe, and thankſgiving are in the mouth of the Jew and of the Turk, as well as of the Chriſtian. But to join together in commemorating the death of the Great Author of their religion is the peculiar duty of thoſe only who are the followers of Jesus; a conſideration which ſhould make every man who calls himſelf a Chriſtian, ſenſible of his obligation to fulfil this duty, and deſirous of embracing every opportunity of diſcharging it." P. 18.

On the vacancy of the living, the pariſhioners of Market Deeping made application for Mr. Carr to have the living. We doubt not but in this inſtance they did credit to themſelves and their paſtor; but while we make this remark, we muſt enter our ſtrong proteſt againſt all ſuch interference with patronage. We think that there is too much of a republican ſpirit already in the church, to wiſh to have it increaſed.

The Sin of Schiſm: A Sermon preached at the Pariſh Church of Rempſtone, Nottinghamſhire, on Sunday, July 6, 1800. By Edward Pearſon, B. D. Rector. Second Edition. 18mo. Pp. 36. 6d. or 5s. per Dozen. Rivingtons, London. 1801.

THIS is a new edition of a ſermon reviewed by us in our Number for November; and there ſpoken of in terms of merited commendation. We are truly pleaſed to find that the public have appreciated its merits, and afforded the worthy author an opportunity for making ſome uſeful additions. It is a moſt ſeaſonable diſcourſe and cannot be too widely circulated.

The Sinner's Complaint under Puniſhment: A Sermon preached at the Pariſh Church of Rempſtone, Nottinghamſhire; on the Faſt-Day, 1801. By Edward Pearſon, B. D. Rector. 12mo. Pp. 38. 6d. or 5s. a Dozen. Rivingtons. London. 1801.

ANOTHER diſcourſe from the ſame active and vigilant paſtor, who admoniſhes his flock, in impreſſive language, that the ſins of nations have, in ancient times, proved the immediate cauſe of their deſtruction, that God has repeatedly and moſt unequivocally denounced his vengeance on impenitent ſinners, that to our own iniquities are the calamities which we have experienced chiefly to be imputed, and that the only alternative we now have is, that of *reformation* or *ruin*. Towards the concluſion of this diſcourſe are ſome excellent reflections on the *ſin* of extortion and monopoly, and ſome judicious remarks on the danger and wickedneſs of popular tumults.

Scattered Thoughts, adapted to the Times and particularly the preſent Seaſon. By a Friend to Church and State. Second Edition enlarged. 12mo. Pp. 24. 3d. or 2s. 6d. per Dozen. Hatchard. London. 1801.

THIS little tract, written on the approach of Lent, contains ſome very pious remonſtrances on the neceſſity of a more ſtrict obſervance of that ſolemn ſeaſon, and of the Chriſtian Sabbath. Where religion and law combine to preſcribe ſuch obſervance, that neglect ſhould paſs with impunity is a matter of ſurprize. Our author, however, on ſome points, carries his rigour ſomewhat too far; we allude to his propoſed abolition of *hot-croſs buns* which he deſcribes as a relick of *popery*. But, we are perſuaded, that he does not mean to contend that every thing which is of popiſh origin ought, on that account, to be proſcribed. Such an averment would ſavour more of fanaticiſm than of Chriſtianity. For our part we ſee no harm in *hot-croſs buns*; and we have inſuperable objections to the abolition of *any* old cuſtom, unleſs ſome evil be proved to reſult from its exiſtence. We muſt be careful in theſe critical times, to ſteer the middle courſe, between *licentiouſneſs* and *puritaniſm*; and our beſt and ſureſt guide, in ſuch courſe, is the pure doctrine and diſcipline of the eſtabliſhed Church of England.

The hints to *Quakers* for their non-compliance with the eſtabliſhed rules of the country, on particular days, are both juſt and neceſſary; and moſt of the author's remarks are deſerving of commendation. Of our newſpapers he ſeems to have formed a very accurate eſtimate, as will appear from the following notice, ſubjoined to his book.

"The above thoughts were *originally* intended for the *Sunday Reformer*; but the Editor begged to be excuſed, acknowledged the *goodneſs* of the ſubject, but feared it might not be agreeable to ſome of his readers. I adviſe him to add to his title that of a *faſhionable Sunday Reformer*. Reformation in newſpapers I have long thought *much* wanted: moſt of them take *great pains* to inform both young and old how they may adorn and cure the body, at the

ſame

ſame time holding out the moſt *deluſive encouragements* to licentious ſinners; but, alas! not one will *venture* to preſcribe a cure for the ſoul. I think it would be a good ſcheme to have *one* paper publiſhed under the name of the *Quack*, where all who *wiſhed* for information might refer; for there really is not at preſent a newſpaper which a *modeſt* young perſon of *either ſex* can be ſurprized with in their hands without having cauſe to bluſh. Formerly there *did* appear, *now* and *then*, a good moral letter, or eſſay; but, *now*, preſcriptions to *enable* us to *deceive each other*, cordial reſtoratives, and hair manufactories, ſtare us in the face, in the very *front* of all the daily and weekly publications.

"Since this little Tract made its firſt appearance, a daily paper, under the title of the *Porcupine*, has been moſt *deſervedly* admitted as a deſirable appendix at the breakfaſting-table of every *true* friend to their *King*, to their *Country*, and to *Decency*.

The Character of the King, a Sermon, preached in the Cathedral Church of St. Peter, Exeter; on Sunday, Nov. the 30th, 1800. By Jonas Dennis, LL. B. of Exeter College, Oxford; Prebendary of Carſwell; and Chaplain to the Right Worſhipful the Mayor of Exeter. 8vo. Pp. 14. 2d. 1s. 9d. per dozen; or 12s. per 100. Rivington, London. Trewman and Son, Exeter.

IN this animated diſcourſe the zealous and devout preacher exhorts the clergy to a ſtrict performance of their duty, which he juſtly repreſents as peculiarly arduous in theſe critical times.

"At a time when riot and confuſion, diſloyalty and rebellion, faction, ſedition, and treaſon, are every day extending their baneful influence among us —when no man ſeems afraid 'to ſpeak evil of dignities"—when the authority even of our gracious Sovereign himſelf is diſputed, his perſon inſulted, his life attempted, and his character traduced and vilified; vilified in particular by one daring unbeliever, 'whoſe throat is an open ſepulchre—whoſe tongue hath uſed deceit—and the poiſon of aſps is under his lips—whoſe mouth is full of curſing and bitterneſs—neither is there any fear of God before his eyes.' At ſuch a time, Timidity is thrice criminal—Silence is ſin. If we ſhould 'hold our peace, the very ſtones would cry out.' We muſt therefore put men in mind (however unwilling they may be to be put in mind) "to be ſubject to principalities and powers; to obey Magiſtrates; to ſpeak evil of no man; to be no brawlers, but gentle; ſhewing all meekneſs to all men.' We muſt 'exhort, firſt of all, that ſupplications, prayers, and giving of thanks, be made for all men; for Kings, and for all that are in authority: that we may live a quiet and peaceable life in all godlineſs and honeſty: for this is good and acceptable in the ſight of God our Saviour.' We muſt remind them, 'that every ſoul be ſubject unto the higher powers; for there is no power but of God; the powers that be, are ordained of God.' We muſt warn them of the certain—the dreadful puniſhment, which is denounced againſt every ſoul of man that oppoſeth thoſe whom the Almighty himſelf hath appointed to rule over them. 'Whoſoever, therefore, reſiſteth the power, reſiſteth the ordinance of God; and they that reſiſt, ſhall receive to themſelves—damnation."

He then proceeds to draw a portrait of our beloved Sovereign in ſtrong and glowing colours—the colours not of adulation but of *truth*. He takes a view of his public and his private character, and ſhews with what rigid ſcrupulo-

ſity he diſcharges the various duties of his ſituation, as a Chriſtian, a King, and a Man.

We think, however, that the Preacher's zeal tranſported him beyond the bounds of accuracy, when he deſcribed the *major part* of the nation as *avowed infidels* and *concealed Atheiſts*. This, we conſider, as an effuſion of juvenile ardour, indignant at the progreſs of vice and irreligion. The nation, heaven knows! is bad enough, but certainly not ſo bad as it is here repreſented. Again, when he repreſents the King as "ſurrounded, almoſt inevitably, by many noble adulterers, and honourable debauchees," he conveys an implied cenſure (though unqueſtionably without deſign) upon his Sovereign, with whom reſts the choice of his own ſervants; and, moreover, ſeems to adopt a vulgar prejudice, that vice is more prevalent in the higher than in the middle and lower claſſes of ſociety. This may be ſupported by very pretty theoretical arguments, but is proved by experience to be contrary to fact. And this is not the time, as Mr. D. well knows, to ſpeak evil of dignities, particularly, without reaſon. We ſhall not be ſuppoſed to contend for the perfect *purity* of the higher claſſes of ſociety; there, as every where elſe, heaven knows! there is but too much room for reformation. But we do contend, becauſe we are convinced of the fact, that the other claſſes of ſociety are more generally and more radically wicked.

POLITICS AND POLITICAL ECONOMY.

A ſecond Twelvepenny Anſwer to a new (and Five Shillings) Edition of a Three Shilling and Sixpenny Pamphlet, intituled "A Letter on the Influence of the Stoppage of Iſſues in Specie at the Bank of England, on the Prices of Proviſions and other Commodities; with additional Notes and a Preface." 8vo. Pp. 56. Debrett. London. 1801.

WE did hope that the laſt cumbrous pamphlet of Mr. Boyd would prove his *cycnea cantio*, and, entertaining that hope, all farther animadverſions on his production appeared to us ſuperfluous. But, as experience ſhows the fallacy of judging of the operations of vanity, arrogance, and conceit, by thoſe criteria which enable us to decide, with tolerable preciſion, on the conduct of reaſon and common ſenſe, whoſe proceedings are conſiſtent and uniform, we cannot but think the public indebted to the author of the pamphlet before us, for the farther refutation and expoſure of Mr. Boyd's glaring inconſiſtencies, rooted prejudices, and wild ſpeculations. He ſkilfully defends himſelf againſt the inſidious attacks of this ardent alarmiſt, ſucceſsfully retorts the meditated blow, and leaves his antagoniſt proſtrate on the ground.

On the ſubject of the aſſerted depreciation of Bank-paper, the folly of which we expoſed in our review of the firſt edition of Mr. B.'s Letter, we have the following very pertinent remarks.

"It is unneceſſary to ſay that we admit the ſimple principle which he lays down with the formal authority of a pedagogue, that an exceſs of the circulating medium would operate its own depreciation, and the enhancement of exchangeable commodities. But when we find other reaſonable, obvious, natural, great, and powerful cauſes, we refer, with confidence, to what we have already ſtated, in order to prove that ſuch an exceſs does not exiſt.

"Our

"Our perceptions, we confeſs, are not ſufficiently acute to diſcover the depreciation contended for. Bank-notes, it has been judiciouſly remarked, in an anſwer to him, are circulated at par. He ſays, that remark is a trite reaſon: ſo would it be deemed trite to call attention to a windmill, merely as a windmill; but if Don Quixote miſtakes a windmill for a giant, plain reaſon may be permitted to remind him that it is ſtill a windmill. The Quixotic author of the Letter fancies, (and fancy goes a great way in weak or heated minds,) that there is a depreciation of the circulating medium; a depreciation of an extraordinary nature, which exiſts without being ſeen, and which does not reſemble any depreciation in America, France, Spain, Italy, or elſewhere; a depreciation accompanied with this ſingularity, that no man can permit himſelf to ſay to his neighbour that Bank-notes are worth leſs than the value they ſeem to indicate, yet every man is to rate them in his own mind at a great deal leſs, and ſtill be able to part with them, under this depreciating opinion, with all the advantages of their full value.

"Plain trite reaſon does not underſtand this kind of depreciation. Reaſon thinks that a depreciation of Bank-notes, if it exiſted, would not be an equivocal thing, perceptible only to wild ſpeculators, in conſequence of ſome retrograde conceits deduced from inferences of ſuſpicion. Reaſon ſays it would have originated in her own ſtrong feelings of diſſatisfaction againſt the quantity or the quality of Bank-notes, which would have produced the immediate conſequences of depreciating them, by an evident compariſon with ſomething or other of daily interchange. Reaſon would have ſought to have gotten rid of her Bank-notes, by allowing to the firſt comer a diſcount which ſhe could calculate; and her neighbours, in their turn, would ſoon have offered others to her, and bargained in order to leſſen their growing loſs. She cannot but ſmile, therefore, in looking around her, when ſhe hears that Bank-notes have been forced or inſinuated into circulation to ſo great an amount that they have depreciated themſelves!"

The author goes on with this compariſon between reaſon and ſpeculation, and attacks, and in our opinion completely overturns, all the favourite poſitions of his opponent. He ridicules, with great ſucceſs, the idea of deducing from the relief afforded by Mr. Boyd to the contracted reſources of the French *Caiſſe D'Eſcompte*, or to the ſtill more limited reſources of mercantile houſes in this country, the ability of that ſpeculator to regulate the mighty commercial and financial concerns of this opulent empire; and ſupplies ſome very ſeaſonable checks to his arrogance and egotiſm. Of theſe not the leaſt fortunate is to be found in the concluding pages of the pamplet, immediately following an extract from Mr. B.'s book, in which Sir Francis Baring is repreſented "as contemptible in abilities, and ignorant of the common rules of grammar."

"The public will now, from what we have remarked, form their own concluſions of the merit of his work, as well as of the *generous* ideas he entertains reſpecting *perſonal abuſe:* they will, too, have perceived from his adopted anonymous lucubrations, what is *his* ſtandard of correct language and liberal argument. On our parts, we muſt appeal to ſtronger terms than our own to tell him, that 'even-handed Juſtice returns the ingredients of the poiſoned chalice to his own lips!' and we leave him to the cenſure of his own mind at his own expoſure.

"The author of the Letter, who claims Horace as his friend, tells us, that 'a certain *hero* ſays, or rather ſings,

'My wound is great, becauſe it is ſo ſmall:'

'To which it is immediately replied,

'Then 'twould be greater, *were it not at all!*'

Abſtaining from remarks on his application of theſe lines, we cite them as one inſtance, out of thoſe which occur in almoſt every page of his pamphlet, of provincial expreſſion, and ignorance of topics. It is well known that the witty Duke of Buckingham made the reply which is here ſo poorly conveyed: when preſent at a repreſentation wherein a character in a play had ſaid,

'My wound is great, becauſe it is ſo ſmall,'

He ſtarted up, and exclaimed in deriſion,

'Then 'twould be greater, *were there none at all!*'

and the play was damned! The author of the Letter may make his quotation with better effect on ſome other occaſion; and the public, perhaps, may apply it in condemnation of his own pamphlet.

"His friends will perceive and acknowledge, that had we indeed been diſpoſed to deſcend to perſonalities, we might have taken up the gauntlet he has thrown down, and attacked him in his own defiance. 'It would not be a difficult taſk,' he ſays, 'to ſhew how much the misfortunes which have befallen me in this country have been connected with the great intereſts of the public.'

"Can he attribute any of the cauſes to that connexion? We enter our ſolemn diſſent, and withdraw."

A candid Appeal to the Nation, upon the preſent Criſis, and the recent Change of Miniſters. 8vo. Pp. 24. Lackington, Chappel, 1801.

THE author, while he does juſtice to the talents of the late Miniſters, compliments the King on his firmneſs in remaining true to his conſcience, and faithful to his oath. He conſiders the claims of the Iriſh to *Catholic emancipation*, ſhows their futility, and contends that they are very little underſtood by the great maſs of the people.

"The great maſs of the weſtern Iriſh, who inſtinctively and devoutly underſtand themſelves to be what they were born to be, predeſtined members of the Catholic Communion, and who, without the actual occupancy of a foot of ſoil can record their claims to poſſeſſion of the whole, were not probably very ſenſitive to the diſabilities of *the Corporation Act*, as it only barred their being elected to offices, from which nature itſelf, and the ſmall requiſites of reading and writing, had imperiouſly excluded them: in like manner we may ſuppoſe the conſideration of the *Teſt Act* to have been a ſubject rather too metaphyſical to have come within the compaſs of their ſtudies; and, therefore, I preſume to conclude it was quite ſufficient for them to know they were aſking for ſomething, and altogether ſuperfluous to inform them what it was. When men are to be acted upon by paſſion, there ſeems no room to call in reaſon. Theſe gentlemen therefore may be very eaſily made to reſent their diſappointment, though it would be extremely difficult to make them comprehend what it is they are diſappointed of. The higher orders of their perſuaſion are however neither dull in perceiving their advantages, nor ſluggiſh in purſuing them. To them the barriers, which the founders and amenders of our conſtitution have planted before the church eſtabliſhed, would, like their own ſtone walls, be in the career of their ambition nothing more than an *eaſy leap*, whereby to *pluck bright honour, not from the pale-faced moon* perhaps, but certainly from the *pale faced* heretics.

"And

" And now, if ſuch was to have been the purchaſe of our union with Ireland, if this was to have been the price we were to pay for Catholic acquieſcence in the meaſure; great as the object of it is, I muſt felicitate my fellow Proteſtants, on the providence of our forefathers, who, to ſecure poſterity againſt thoſe dangers they had in their own time experienced, deviſed and impoſed that ſolemn oath to be for ever taken by every monarch in ſucceſſion, whereby he binds himſelf *to maintain, to the utmoſt of his power, the laws of God, the true profeſſion of the Goſpel, and the Proteſtant reformed religion eſtabliſhed by law*, and mark the words, not as it ſhall be eſtabliſhed by law, but as it is."

The author reaſons not only like a good ſubject, but like a good Chriſtian.

" If I could bring myſelf to treat the queſtion as ſome men do, who never looking for danger to religion, never ſee danger, I would leave the meaſure to its policy only. If I did this, I ſhould be in a great majority: a general relaxation of morals, a levity of manner in diſcourſing of things ſerious, and a cold indifference towards the intereſts of religion, is the lamentable characteriſtic of the time we live in. It can give a man no alarm, if only that is in danger, upon which he puts no value: ſecure that he cannot loſe what he has not got—

'*Cantabit vacuus.*'

" Men of this caſt live merrily with men of all caſts, who ſhare in their diſſipation and ſubſcribe to their amuſements; they laugh a man to naught, who makes the religious, or anti-religious, opinions of their companions an objection to their ſociety; there is but one ſpecies of non-conformity, which they would quarrel with, and that reſpects neither religion nor morality; he that ſits at their table, may ſwagger in their ſenate, for any thing they care about it.—But what are theſe, that we ſhould liſten to their frivolous opinions, or concern ourſelves about their comtemptible indifference?

" But declamation is a finer thing than dulneſs by more than half, and high-ſounding words, though they carry no ſenſe, ought to be reſpected for the noiſe they make in our ears. Now there are many gentlemen in this great world, whoſe liberality of ſentiment is extremely loud; it is alſo full as much like patriotiſm, as *Piſtols pig worts at the pridge*, which Fluellen heard, were like courage—'Let us unite,' they cry, 'every ſubject of the empire in our common cauſe!'—'Tis great, 'tis glorious—'tis granted, and they immediately proceed to point us out the means. 'Away with all diſtinctions between man and man! The common enemy is at our door; let us not be found diſputing about religion, when he that invades us, has renounced it altogether."—Excellent reaſoning, if the rule of his conduct ought to be the model for our's: forward as they can wiſh us to be for the promotion of unanimity, we only beg leave to doubt if complete emancipation of all non-conformiſts would be the ready road to it; what they aſſert we do not deny, but what they infer we are not ready to grant. Thoſe gentlemen, who handle a queſtion without underſtanding it, are indeed leſs inſignificant, but conſiderably more troubleſome than thoſe, who neither give the pains to comprehend it, nor think it worth their while to talk about it: unleſs both deſcriptions of men could be made ſenſible, what a pity it is only one of them is ſilent.

" But there are men of more profundity, who take the queſtion as a matter of calculation, and having found out that nineteen parts in twenty of the property of Ireland is in the hands of the Proteſtants, would perſuade us to think lightly of the riſque of Catholic emancipation, inaſmuch as *property is to govern*

govern repreſentation, and then where is the danger? To this we might anſwer, that the danger is in their very ſtatement of the caſe. If their computation of comparative property is near the truth, and our computation of comparative numbers is not far from the truth, the very inference, that puts them at their eaſe as to conſequences, is in our view of it the very circumſtance moſt ſeriouſly to be apprehended. When nineteen parts in twenty as to number poſſeſs only one part in twenty as to property, and both parties are admitted to equal rights of office and adminiſtration, and that poor unbeneficed majority is compoſed of Roman Catholics, where is the man bold enough to underwrite the tranquillity of either church or ſtate? Were I ſure, that by holding them at their preſent diſtance I ſhould make them my enemies, deſpairing, as I do, to make them my friends by admitting them into partnerſhip, as a Proteſtant I would prefer to ſtand the conſequences of open hoſtility, rather than incur the dangers of pretended friendſhip."

He concludes with ſome ſpirited exhortations to the new Miniſters, to whoſe virtues and whoſe abilities he pays a tribute of juſtice.

Reflections on the preſent State of Things in theſe Nations. By the late excellent Diſſenting Divine John Leland, D. D. and now republiſhed by a lay-member of the Church of England. 12mo. Pp. 24. 4d. or 3s. per Dozen. Hatchard. 1801.

ALL the writings of this able aſſailant of the Deiſts, this vigorous champion of Chriſtianity, are too well known for any one of them to require a comment from us. We have only, therefore, to bear teſtimony to the good and pious intentions of the Editor of this Tract, whoſe motives for republiſhing it, as explained in a "prefatory note," are ſuch as do him great honour.

The Opinion of an Old Engliſhman: in which National Honour, and National Gratitude, are principally conſidered. Humbly offered to his Countrymen and Fellow-Citizens, on the Reſignation of the late Miniſtry. 8vo. Pp. 20. Hatchard. 1801.

FROM a brief and curſory review of the conduct of the late Miniſters, and of the eminent ſervices which they rendered to their country, the Author takes a fair occaſion to pay them a well-earned tribute of thanks and gratitude. In impreſſive and animated language, which evidently flows from the heart, his ſentiments are communicated; he paſſes over the cauſe of the ſeceſſion of Mr. Pitt, and limits his attention to his previous and his ſubſequent conduct. In the juſtice of his obſervations, the truth of his premiſes, and the accuracy of his concluſions, we heartily concur. Upon one ſingular circumſtance which diſtinguiſhes the late change of Miniſtry from all others, we meet with the following appoſite remarks.

"Circumſtances of a delicate nature having induced Mr. Pitt to reſign the ſituation of Prime Miniſter, we have now to contemplate him in a new character. If we conſult our hiſtory, we ſhall find that the removal of a Miniſter has almoſt invariably been produced by ſome public calamity, or a want of confidence on the part of the ſovereign, or the people: feared, diſguſted, and venal, we find many of them lamenting their ſituations, and undergoing a revolution of ſentiment and principle as ſudden as it is diſſonant from what they before held. Thus Tories became Whigs, and Whigs ariſtocratical,

ariſtocratical, till parties were ſo jumbled, that it became a matter of no ſmall difficulty to diſtinguiſh the one from the other.

"Is this the caſe now? Does the petulance of diſappointment, or the chagrin of reſigned greatneſs, drive the late Miniſter into the boſom of an oppoſition to condemn meaſures which he himſelf recommended, to inſult his Sovereign becauſe no longer in his ſervice, or degrade a Government becauſe he ceaſes to be a component part of it? Does he even in ſullen ſilence retire from the world, and vent his ſpleen in ſecluſion? No! He finds men who ſucceed him, choſen by his King, worthy and competent to bear the reſponſibility of their ſituations. He approves and ſupports them, and his great mind, ſuperior to all narrow feelings of ſelfiſhneſs, looks to the ſame end (the good of the commonweal) when out of place, as he did when Miniſter of the country."

The Dark Cloud in the Political Hemiſphere broken, and a Bright Beam of Conſolation iſſuing therefrom, in favor of his Majeſty's Miniſters and depreſſed Stockholders; with a few Words of Advice to Growlers, and the Diſſatisfied of every Deſcription: alſo a Method preſcribed, founded on Reaſon and Experience, for removing their Diſcontent, and rendering their Minds eaſy under the preſent State of Public Affairs. Reſpectfully addreſſed to the Right Hon. William Pitt, Firſt Lord Commiſſioner of his Majeſty's Treaſury, Chancellor of the Exchequer, &c. &c. &c. By an Old Naval Officer. 8vo. Pp. 28. Scott. London. 1801.

THIS *naval officer* feels as a Britiſh officer ought to feel. He diſdains to be diſmayed at the ſucceſs of our enemies; and ſeeks to inſpire his countrymen with courage and confidence. We agree with him, that we have a right to inſiſt upon ſafe and honourable terms of peace, and we truſt that no other terms will ever be ſubmitted to by our Government.

The author boaſts of being poſſeſſed of a very valuable ſecret, by means of which, he aſſures us, he "can make aſh or elm timber endure *much longer* in the fabric of a ſhip, than *the heart of oak* of any of the Northern Nations can be made (by any method of ſeaſoning timber now in practice) to endure in the frames of *their* ſhips."—Surely this is a ſecret worth knowing.

POETRY.

The Annual Anthology. 8vo. Pp. 308. Vol. II. Longman and Rees. London. 1800.

AS the induſtry and artifice of JACOBINISM are perpetually at work to corrupt the imagination, as well as to ſeduce the paſſions, of mankind, it is no wonder that it ſhould have liſted the Muſes in its cauſe. There are a ſet of writers in this country who have uſurped the name of *Poets*, and who endeavour, by giving an importance to the moſt trifling and familiar objects, and by an appeal to the pity of the vulgar and unenlightened, to bring odium upon every political, moral, and religious eſtabliſhment, and conſequently to prepare the way for the *new ſyſtem* introduced by republican France. This ſpecies of *Poets* was admirably ridiculed by the ANTI-JACOBIN EXAMINER, in his excellent parody, entitled, *The needy Knife Grinder*, but ridicule has

no

no effect upon the blind bigotry and determined rancour of men enſlaved by the furious ſpirit of JACOBINISM, and hence theſe *Poets* are ſtill at work; they ſtill endeavour to ſhow that the *preſent ſtate* of *morals* and *feeling* are the reſult of prejudice, and to debauch the paſſions of the lower and middle orders of the people. Such poets can contemplate the downfall of an empire, the deſtruction of a nobility, and all the horrors which a revolution may produce, with *philoſophical* tranquillity; but the ſight of a *beggar*, the *fall of a leaf*, and even the decay of an *old tree*, awaken in their tender boſoms the moſt exquiſite emotions of ſympathy. Some of our Oppoſition Prints are in the conſtant habit of conveying to the public the *poetic effuſions* of theſe very *ſuſceptible bards*, and there are bookſellers of congenial principles, who *gather* their *flowers of feeling*, and preſent them to the world in the form of an *annual bouquet*. The work before us is chiefly a collection of this kind; moſt of the pieces which it contains are of the tendency which we have deſcribed. To ſhew our impartiality we ſhall ſelect what may perhaps be deemed one of the beſt ſpecimens of the *kind of pathos* to which we have alluded, and the good ſenſe of our readers will enable them to determine whether the diſtreſſes it repreſents ariſe from the imprudence of the ſuppoſed characters, or neceſſarily depend on the preſent ſtate of ſociety which ſuch writers are inceſſantly labouring to overthrow.

THE WEDDING.

TRAVELLER.

" I pray you wherefore are the village bells
Ringing ſo merily ?"

WOMAN.

" A wedding Sir,
Two of the village folk. And they are right
To make a merry time on't while they may.
Come twelve-months hence, I warrant them they'd go
To church again more willingly than now
So all might be undone."

TRAVELLER.

" An ill-match'd pair
So I conceive you. Youth perhaps and age ?"

WOMAN.

" No—both are young enough."

TRAVELLER.

" Perhaps the man then
A lazy idler, one who better likes
The alehouſe than his work ?"

WOMAN.

" Why Sir, for that
He always was a well-conditioned lad,
One who'd work hard and well; and as for drink,
Save now and then mayhap at Chriſtmas time,
Sober as wife could wiſh."

TRAVELLER.

" Then is the girl
" A ſhrew, or elſe untidy. One who'd welcome

Her

Her husband with a rude unruly tongue,
Or drive him from a foul and wretched home
To look elsewhere for comfort. Is it so?"

WOMAN.

" She's notable enough, and as for temper
The best good-humour'd girl! d'yee see that house?
There by the aspin tree whose grey leaves shine
In the wind? she lived a servant at the farm,
And often as I came to weeding here,
I've heard her singing as she milk'd her cows
So chearfully,—I did not like to hear her,
Because it made me think upon the days
When I had got as little on my mind,
And was as chearful too. But she would marry,
And folks must reap as they have sown. God help her!"

TRAVELLER.

" Why Mistress, if they both are well inclined,
Why should not both be happy?"

WOMAN.

" They've no money."

TRAVELLER.

" But both can work; and sure as chearfully
She'd labour for herself as at the farm.
And he wo'nt work the worse because he knows
That she will make his fire-side ready for him,
And watch for his return."

WOMAN.

" All very well,
A little while."

TRAVELLER.

" And what if they are poor?
Riches ca'nt always purchase happpiness,
And much we know will be expected there
Where much was given."

WOMAN.

" All this I have heard at church!
And when I walk in the church-yard, or have been
By a death-bed, 'tis mighty comforting.
But when I hear my children cry for hunger
And see them shiver in their rags,—God help me!
I pity those for whom these bells ring up
So merrily upon their wedding day,
Because I think of mine."

TRAVELLER.

" You have known trouble,
These haply may be happier."

WOMAN.

" Why for that
I've had my ſhare ; ſome ſickneſs and ſome ſorrow,
Well will it be for them to know no worſe.
Yet had I rather hear a daughter's knell
Than her wedding peal, Sir, if I thought her fate
Promiſed no better things."

TRAVELLER.

" Sure, ſure, good Woman,
You look upon the world with jaundiced eyes!
All have their cares ; thoſe who are poor want wealth,
Thoſe who have wealth want more, ſo are we all
Diſſatisfied, yet all live on, and each
Has his own comforts."

WOMAN.

" Sir! d'ye ſee that horſe
Turn'd out to common here by the way ſide?
He's high in bone, you may tell every rib
Even at this diſtance. Mind him! how he turns
His head to drive away the flies that feed
On his gall'd ſhoulder! there's juſt graſs enough
To diſappoint his whetted appetite.
You ſee his *comforts* Sir!"

TRAVELLER.

" A wretched beaſt!
Hard labour and worſe uſuage he endures
From ſome bad maſter. But the lot of the poor
Is not like his."

WOMAN.

" In truth it is not Sir!
For when the horſe lies down at night, no cares
About to-morrow vex him in his dreams;
He knows no quarter-day, and when he gets
Some muſty hay or patch of hedge-row graſs,
He has no hungry children to claim part
Of his half meal!"

TRAVELLER.

" 'Tis idleneſs makes want,
And idle habits. If the man will go
And ſpend his evenings by the ale-houſe fire,
Whom can he blame if there is want at home?

WOMAN.

" Aye! idleneſs! the rich folks never fail
To find ſome reaſon why the poor deſerve
Their miſeries! is it idleneſs I pray you
That brings the fever or the ague fit?
That makes the ſick one's ſickly appetite
Turn at the dry bread and potatoe meal?
Is it idleneſs that makes ſmall wages fail

For

For growing wants? ſix years agone, theſe bells
Rung on my wedding day, and I was told
What I might look for,—but I did not heed
Good counſel. I had lived in ſervice, Sir,
Knew never what it was to want a meal;
Laid down without one thought to keep me ſleepleſs
Or trouble me in ſleep; had for a Sunday
My linen gown, and when the pedlar came
Could buy me a new ribbon:—and my huſband,—
A towardly young man and well to do,
He had his ſilver buckles and his watch,
There was not in the village one who look'd
Sprucer on holydays. We married, Sir,
And we had children, but as wants increas'd
Wages did not. The ſilver buckles went,
So went the watch, and when the holyday coat
Was worn to work, no new * one in its place.
For me—you ſee my rags! but I deſerve them,
For wilfully like this new-married pair
I went to my undoing,"

TRAVELLER.

"But the Pariſh"—

WOMAN.

"Aye, it falls heavy there, and yet their pittance
Juſt ſerves to keep life in. A bleſſed proſpect,
To ſlave while there is ſtrength, in age the workhouſe,
A pariſh ſhell at laſt, and the little bell
Toll'd haſtily for a pauper's funeral!"

TRAVELLER.

"Is this your child?"

WOMAN.

"Aye Sir, and were he dreſt
And clean, he'd be as fine a boy to look on
As the Squire's young maſter. Theſe thin rags of his
Let comfortably in the ſummer wind;
But when the winter comes, it pinches me
To ſee the little wretch! I've three beſides,
And—God forgive me! but I often wiſh
To ſee them in their coffins.—God reward you!
Godbleſs you for your charity!"

TRAVELLER.

"You have taught me
To give ſad meaning to the village bells!"

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* "A farmer once told the Author of Malvern Hills, 'that he almoſt conſtantly remarked a gradation of changes in thoſe men he had been in the habit of employing. Young men, he ſaid, were generally neat in their appearance, active and chearful, till they became married and had a family, when he had obſerved that their ſilver buttons, buckles and watches gradually diſappeared, and their Sunday's clothes became common without any other to ſupply their place,—*but* ſaid he, *ſome good comes from this, for they will then work for whatever they can get.*" *Note to Cottle's* MALVERN HILLS.

We

We beg leave again to aſk where the fault lies, after this lamentable *peal* of the *pariſh bells?* If a man can maintain himſelf decently before marriage is the legiſlature to blame if he and the woman he marries grow negligent, and he pawn all his little articles of *finery?* Surely the reſult of their joint-induſtry would render them more comfortable than before, and to their own negligence, indolence, and vice they are indebted for the poverty and wretchedneſs which attend their union. The invidious note only implies the opinion of one unfeeling farmer; but, bad as the world is, men in general are glad to ſee thoſe whom they employ do their work chearfully, and make a decent appearance upon the produce of their induſtry.

A Peep at Provincial Routs. A Poem. 4to. Pp. 16. 1s. Wright. London. 1801.

GOOD intentions feebly executed. The poet juſtly deplores the vices of Gaming, Luxury, and Diſſipation; but his verſes are deſtitute of point, harmony, and ſtrength.

The Challenge accepted. A Poem. By John Stewart. 8vo. Pp. 12. Stewart. 1801.

WE ſhould ſuppoſe this to be the production of a *foremaſt man* who fights better than he writes. Never ſurely did loyalty wear a more homely garb. Both matter and manner ſet all deſcription at defiance, Ex. Grat.

"Our true and loyal firm defenders,
With our immortal brave commanders,
To face thoſe boaſting, vain offenders.
United Irene with Briton's true,
Shellaly and ſteel face fix to two.
Dauntleſs, faithful, our Iſlanders,
To Baltic's coaſt, France, and Flanders,
'Till laws of Nations doth prevail,
'The ſword of Juſtice guard the ſcale:
Let them approach our hulls and decks,
'Then hear who ſhall tow the wrecks.
When laws and compacts they have broke,
Then to our bull-dogs, fire and ſmoke.
Britannia, her main to plough,
What line can ſtop her breaking through!"

More Wonders! an Heroic Epiſtle to M. G. Lewis, Eſq. M. P. Editor of "Tales of Wonder," Author of "The Monk"—"Caſtle Spectre," &c. &c. With a Præſcript Extraordinary, and an Ode on the Union. By Mauritius Moonſhine, &c. &c. &c. 4to. Pp. 36. 2s. Barker. 1801.

FORTUNATELY for us theſe Wonders do not bear ſo extravagant a price as thoſe of Mr. Lewis of which we had lately occaſion to ſpeak, or, independently of our utter averſion to the old woman's tricks, which are coming into faſhion, at once to frighten and to pleaſe the grown Maſters and Miſſes of the age, and moſt woefully to corrupt the public taſte, we ſhould have an additional motive for execrating *the reign of Wonders.*

"Neither perſonal animoſity," ſays the author in his Præſcript," nor envious pride, dictated the following Epiſtle; it is a defence of poetical property

property, in general, againſt arbitrary invaſion; more than this, it is a tribute due to degraded virtue, and the violated decency of national taſte. I ſhall ſoon expect to ſee the tremendous "*Hiſtory* of *Raw Head* and *Bloody Bones*" in print, accompanied by a moſt inſtantaneous profuſion of "*Tales* of *Terror*," in imitation of ſo dreadful an original. Indeed, the "*Ægri Somnia*" of *Horace*, that is to ſay, 'the extravagancies of a ſick imagination, could never be more properly applied than to thoſe unnatural labours, which preſent us with nothing but ſkeletons and diſtortions; and lead us to believe the univerſe itſelf, which we inhabit, to be no other than a great charnel-houſe, crowded with apparitions, hobgoblins, and ſpectres. Nay, human nature, on the whole, is a mere

"Monſtrum horrendum, informe, ingens, cui *lumen* ademptum."

The deſign is laudable; of the ability with which it is executed we ſhall enable our readers to form ſome opinion, by laying a paſſage or two before them.

"*Thee*, now, let poignant pleaſantry aſſail,
Thee, too tenacious of thy nurſe's tale,
Thee, *Lewis*, I devote to Satire's ſhrine;
Tho' pert facility, perhaps, is thine,
Thine quick conception, of the quainter kind,
And taſte, to trifles aukwardly inclin'd.
But why, to vice, beſtow a pander ſcreen?
Why, with thy monſtrous births, deform the ſcene?
Why, build on blockheads an inglorious fame?
Who merely gueſs thy Merit, by thy —*Name*;
Who paſs no further judgment, when they ſee,
Thoſe all-ſufficient vouchers,—M * and P.
Go to,—as well grave *John*'s funeral croak
Might ſtrive t'impart the ſpirit of a *joke*,
Or CLAREMONT perſonate the *God* of *Wine*,
CLAREMONT, who 'looks as he did never dine †,"
As thou, by ſuch vile trick, aſpire to raiſe
A ſplendid monument of deathleſs praiſe!"

The Bard declares that he can read with pleaſure the fabled griefs of a Dante or an Arioſto;

"But, when thoſe fatal fantaſies pervert
The wayward ſenſe, not meliorate the heart,
When the numb'd ſoul is ſteep'd in ſtupid trance,
And ev'n the Scriptures dwindle to romance,
I curſe the madneſs of a guilty taſte,
By thee, with more than vulgar glory, grac'd,
Avert my fondneſs, from ſuch nauſeous whims,
Preferring to *Child Waters* ‡, *David's Hymns*.
Like conj'rer's bag, how many a maniac's ſcull,
Is with newts, toads, and aſps, completely full!

* "There is a moſt marvellous ſpell in the two, apparently, ſimple letters, M. P. For M. P ſtands for Member of Parliament, and P. M. for Paymaſter."——*Cornelius Agrippa*, Jun.

† "Vide *Spencer*."

‡ "A celebrated old ballad of that title."

Sure that the horrid medley will go down,
He ſpews his various garbage on the town,
'Till ſprightly belles are frighten'd into fits,
And beaux, if bleſt with any, loſe their wits."

He criticiſes, with ſeverity, the dramatic production of his brother bard, ycleped *the Caſtle Spectre*, and, moreover, accuſes him of plagiariſm, *foreign* and *domeſtic*.

" In pity I forbear, as carrion prey,
To taint my noſtrils with thine hideous Play;
Where incident, and language, point and plot,
And all, but loathſome ſpectacles forgot;
Draw-bridge, and dungeon, knight, and truſty ſquire,
Squalid conſumption, ſpectre cloath'd in fire,
Illumin'd altars, and 'chimæras dire.'
Smit with the frenzy of a foreign race;
Who all their beauty in diſtortion place;
Who couple contraries, with equal eaſe,
As Taylors munch their cucumbers with peas;
Was't not enough to filch their flimſy ſtyle,
But thou muſt rob the Worthies of Our Iſle?"

He thus ſubſtantiates his charge of plagiariſm.

" When ev'ry ſenſe by pow'rful Sleep was ſeal'd,
And o'er the brain his poppy-dews prevail'd,
In my lone Study, lo! methought, I ſat,
Grave as an Owl, and penſive as a Cat;
Before my ſight, in pompous garment gay,
Freſh from the Preſs, thy " *Tales* of *Wonder*" lay
And much I gloated, with laſcivious eyes,
On its white form, gilt edge, and comely ſize;
When, ſudden, from the lab'ring ſhelves around,
I heard, at firſt, a ſmall, ſtill, ſolemn ſound,
That louder wax'd anon:—and, now, I view'd,
Deſcending from their cells, the motley brood,
An animated hoſt of various hue;
Pale yellow, cheſnut brown, cærulean blue,
And glowing red, as if inflam'd by rage;
All cover'd with the rev'rend duſt of age!
Fierce they approach'd, and (oh! extremeſt grief,)
Each from the ſtranger-volume tore a leaf,
Indignant tore; and while my anxious mind
Quick doubts involv'd, ſcarce 'left a wreck behind;'
Then, to their ſev'ral ſeats, alertly fled,
Mutt'ring low curſes on thy fated head.
Curious to know, what lucubration rare
Thoſe vellum-veſted knaves would deign to ſpare,
Thy Tome, all tatter'd as it was, I took:
Good Heav'n *! how much unlike the former book!
For they had pick'd the meat, but ſpurn'd the bone,
And, only left thee, *S—y*'s, and—Thy own.

* " Quantum mutatus ab Illo!" VIRG.

Pleas'd

Pleas'd by the civil cenſure of the joke,
I ſhook my ſides with laughter, and awoke."

The ode is more ſpirited and correct than the Bard's bag of Wonders. He condemns flippancy of abuſe in other writers, and, yet in his own pert comments on the Author of the *Purſuits of Literature* he is not only flippant but unjuſt. He magnifies his faults, and is blind to his merits. Whatever defects that writer may have diſplayed, they are greatly counterbalanced by his beauties, and it is our ſerious opinion, that he deſerves the thanks of all friends to religion, morality, and ſocial order, in the defence of which he has exerted his ability with ſucceſs.

In deſcribing the qualifications of a man of *virtue* and *independence*, whom *he* reverences and admires, he introduces one, which *we* certainly have never conſidered as a characteriſtic of either.

"Who, from the plenteous ſtore of knowledge, flings
On peaſant's honour, or contempt on Kings."

From the conſtruction of theſe lines the idea is conveyed that to honour peaſants or to deſpiſe Kings, is a mark of virtue and independence. If he had really ſaid, what we hope he meant to ſay, but what he certainly has not ſaid, that an honourable mind would honour virtue though found in a cottage, and hold vice in contempt though ſeated on a throne, every heart would have beat in uniſon with the feeling, and every voice have re-echoed the ſentiment. As it ſtands, the latter part of it ſeems to reverſe the ſcriptural precept—HONOUR THE KING.

Unio ſive Lamentatio Hibernica Poema Macaronico-Latinum. And an Ode to Peter Pindar. 4to. Pp. 16. 1s. Wright. London. 1801.

THIS whimſical medley has one great advantage over the notable production of Dr. Geddes *, in the poſſeſſion of *humour* without *falſehood*. It exhibits an odd mixture of Latin and Engliſh, interſperſed with ſome fair ſtrokes of ſatire and of wit. The invocation at the beginning will afford a tolerable ſpecimen of the poem.

"Vos, patriæ *invoko* pia numina, *Nymphs of the Poddle* †,
Vos Libertatis Pueri, cum *Smock-alley Wenches*,
Fiſhwomen et *Ferrymen*, precor aſpirate canenti;
Flebilibus mea Muſa modis miſerabile carmen
Integrat, indignos mecum *pityate* dolores.
O, ſi præteritos referat mihi Jupiter annos,
Qualis eram! magnum cum *Grattanus* ante ſenatum
Lætus *harranguabat Volunteeros, Militiamque*,
Grandiloquens, verbiſque ſonoris *ſpeechificabat*.
"O, Patria, exclamans, Hibernia, maxima tellus,
"*Lo*, ſperata diu clarè latèque triumphat
"Hâc quæſita manu Libertas! Do tibi *Free-trade*,
"Do majeſtatem populo, populoque ſalutem.
"Credo equidem, haud fallor, tali pro munere noſtrum

* See the Anti-Jacobin Review for February. P. 193.

† "*Poddle*, vel *Puddle*, ſic dictum â vicino flumine, quo magna pars *Dublini* perſæpe inundata eſt. Hanc regionem habitant *Liberty Boys*, Decanus etiam atque Archi-epiſcopus—cum multis aliis."

" Nomen n aſtra ferent generi ſerique nepotes,
" Et nati natorum, et qui naſcentur ab illis."
Quinpuaginta ſimul nummorum millia *graſpans*,
Out-ſtalkat, parvo cum corpore, *juſt like a Pigmy*,
Quis tamen illius celeberrima gaudia noctis
Expediat verſu! quot *Fire-works*, quot *Luminations*,
Quam multæ ardenti fulgebant lampades *oilâ!*
Vidit et obticuit cum murmure *Liffius* amnis;
Audivere Lacus ſonitum, *ſhoutoſque* frequentes.
Ipſe etiam ripæ conſidens margine *Dermot*,
Conjuge cum *Sheelah*, audito ſine fine tumultu,
Startat, et *hungreyos*, *bawlantes* undique *Brattos*
Deſerit, inceptum *ſtir-about*, caroſque *potatoes*—
Quos ego! * ſed motam præſtat componere mentem.
Scilicet, ah, miſero cruciantur pectora luctu,
O Socii, O Comites, *Cromaboo*, *Macnevin*, *O'Connor!*
Venit ſumma dies et ineluctabile tempus
Hibernis; fuimus *Patriots*, fuit *Erin*, et ingens
Gloria *Dublini*; ferus omnia *Pittus* ad *Anglos*
Tranſtulit—en noſtrâ *Britones* dominantur in urbe."

The manner of that low dealer in Doggrel, who aſſumes the appellation of Peter Pindar, is not badly imitated in the following ode, annexed to the poem.

" *Ode to Peter Pindar in his Own Way.*

" ARGUMENT.—The Poet complaineth of Peter's odes—adviſeth him to deſiſt—compareth him to a Laureat and Miſtreſs More—grumbleth in the gizzard againſt Royal Chat—talketh of Miſter Death, and Madame Schwellenberg, of Gifford, and fallen Miniſters—likeneth Peter to a penny Puff—propheſieth no good to him, and compareth him to another Puff of a different flavour.

ODE.

" PETER, I've had of thee my Belly-full—
Thy Odes and Epigrams give o'er,
Tame as a Laureat, and almoſt as dull,
Gentle as Miſtreſs More.
I'm ſick of Courts and Royal Chat,
Of Kings and Queens—Ha! Ha! What! What!
Peter, 'tis very flat,
Since Miſter Death, rude Porter, and all that,
'Gainſt Madame Schwellenburgh hath ſhut the door.
Of Gifford I have had enough,

* " Quos ego, ſed motos præſtat componere fluctus."
Æneid. Lib. 1.

" Venit ſumma dies et ineluctabile tempus
Dardaniæ; fuimus Troes, fuit Ilium, et ingens
Gloria Teucrorum; ferus omnia Jupiter Argos
Tranſtulit—incenſâ Danai dominantur in urbe."
Æneid. Lib. 2.

And

And fallen Miniſters, and ſuch like ſtuff.
Peter, thou art a very Puff,
A penny Puff, bak'd in a pan of tin;
With ſwelling outſide, little good within;
Not very ſweet, nor very tart,
Of Paſtry-cooks the ſtanding joke.
Peter, thy wit will end in ſmoke,
Juſt like that other Puff——a F—t."

NOVELS.

The two Princes of Perſia. Addreſſed to Youth. By J. Porter. 12mo. 3s. Croſby and Letterman. 1801.

THE Princes, Omra and Behauder, are brothers, whoſe characters, tho' virtuous, form a contraſt of meekneſs and impetuoſity, and are reſpectively corrected by the admonitions and inſtruction of Sadi, their preceptor. The author informs us that, "for the tales with which Sadi leſſons the Princes," he is "indebted to a philoſopher of that name, who really compoſed, and recited them to the youth of Perſia. How" he "came by them," he has "not obtained permiſſion to repeat."

The principal ſubjects treated in this little volume are—Pride, Perſonal Defect, Vanity and Idleneſs, Anceſtry, Juſtice, and Mercy, Procraſtination, Government, Credulity and Calumny, Honour, Death, Dignities. In his introduction, the author ſays—

"A celebrated Moraliſt has obſerved, that he who ſets out in life, with moral principles deeply fixed in his heart, though a deceiving and deceived world ſhould neglect him, will find, in his heart, a ſource of joy, which the world, with all its riches and honours, cannot beſtow.

"Thus, holding religion as the baſis of that independence of mind, which is the beſt guardian of virtue; on this rock I erect the morals of my book. I have drawn its principles from the greateſt philoſophers of the world, and from the ſource of all truth, the Holy Scriptures."

A book, ſo conſtructed, claims our mite of approbation, and we recommend it to thoſe who are ſolicitous for their offspring to profit by the dictates of virtue.

MISCELLANIES.

Obſervations on the Account of a Plan for the better Supplying the Cities of Edinburgh and Glaſgow with Coals; by Henry Stewart, Eſq. I.L. D. F. R. S. and A. S. E. By an Old Coal Master. 8vo. Pp. 64. Hill. Edinburgh. 1800.

HAD we not raſhly promiſed in our review of the pamphlet to which this is an anſwer, (See our laſt Volume, p. 422.) to do juſtice to the arguments of both parties in this canal controverſy, we ſhould hardly have

deemed the *Coal-master's observations* worthy of notice. We mean not by this to insinuate, that the pamphlet is not ably written. The ingenious author is evidently interested; at least to us he seems *deeply* interested, in preserving to the coal-owners of Mid-Lothian, the monopoly which they now enjoy of supplying the city of Edinburgh with fuel; and with a good deal of address he throws dust in the eyes of his readers, to prevent them from perceiving the force of the arguments by which Dr. Steuart proves, that by means of the canal by the *Batten Moss*, the metropolis of Scotland might be more cheaply supplied with coals from the county of Lanerk, than from the mines in its more immediate vicinity. In labouring for his own interest, we cannot blame him; for we have long been of opinion, and we wish to impress that opinion upon others, that exertions which have *no respect whatever* to self interest, can be made only by a being more perfect than man. But controvertists should never forget that *justice*, at least, is due to all—to their antagonists as well as to their friends; and they should not hazard, from the press, assertions relating to facts, which they would not, upon oath, utter in a court of law.

That the Old Coal-master had been inattentive to this rule, we were led to suspect, by perusing the bare title of his pamphlet; for Dr. Steuart's *account* professes to give no plan, as he says it does, for the better supplying of the city of Glasgow with coals. Notice indeed is incidentally taken of the probable advantages that would accrue to Glasgow, as well as to many other places, from the canal, if cut in the line of *Batten Moss*; but the profest object of the account is, to prove the very great importance of that line to the city of Edinburgh. Incidentally its importance is shewn likewise to the east coast of England; and the title of the Coal-master's pamphlet would have been *nearer* to accuracy, had it been, *Observations on the Account of a Plan for the Better supplying the Cities of Edinburgh and London with Coals!*

Having got over this stumbling-block thrown in our way, we entered upon the perusal of the pamphlet itself, and were very soon enabled to form an estimate of the entertainment prepared for us by the unknown author. Dr. Steuart begins his pamphlet with some references to the earliest accounts that we have of pit-coal used as a fuel, and gives a quotation from Theophrastus, to prove, that about two thousand years ago it was in use among smiths, or workers in metals. This quotation has, doubtless, little tendency to decide the question concerning the merits of the two lines proposed for the intended canal between Edinburgh and Glasgow; but it is interesting as a matter of liberal curiosity to the classical reader, and was therefore inserted, surely with no impropriety, in a work calculated for the perusal, not of mere colliers, but of gentlemen. The old Coal-master, however, seems to think it very impertinent, and attempts to make his readers merry, by professing himself ignorant what kind of *coal-master* Theophrastus was, or whether he learned *it* (learned what?) from "his predecessor Aristotle." For ourselves we can only say, that we should have been glad of the relief of many such quotations from our anonymous author's intolerable jargon of "*outcast* below," and other such phrases, intelligible only to miners. We beg leave likewise to assure him, in vindication of our old friend Theophrastus, that pit-coal has been found much farther *south* than Greece; even so far as New South Wales: but perhaps by *south*, our coal-master means a low latitude!

After this witticism, and others similar to it, the author enters upon his business, and begins, by candidly admitting, that the coal district in Lanerkshire,

nerkshire, is richer than even Dr. Steuart had represented it. This, however, he contends, is of no manner of importance, since, in certain situations, a thick seam of coal is not more valuable than a thin! Not satisfied with this, which one would think sufficiently paradoxical, he affirms, that a colliery of any extent can be wrought with greater advantage at the depth of *thirty* fathoms than at that of *ten*; and that thirty fathoms is the very *least* depth at which such a colliery can be worked to any advantage! (Pp. 10, 11.) Nay, he goes so far as to say, and attempts to prove, that the water carriage of heavy goods must be more expensive than the land carriage, if the distance exceed not six miles; and he even assures the citizens of Edinburgh, that they must pay as much for coals brought by water thirty miles, as for coals brought by land six miles; though the water-born coals cost at the pit mouth only one shilling and six-pence per cart load, and the land-born coals cost four shillings and six-pence!

In mentioning these paradoxes, we are far from thinking that he has not displayed ingenuity; but his reasoning, though in the form of arithmetical demonstration, will be found extremely fallacious, by him who shall closely examine the principles from which he sets out. The suppression of so small a sum as even 10l. for instance, in one case, and the addition of the same sum in another, must produce mighty effects on the conclusion, when that conclusion is the result of multiplying by any figure, the expences from which, in the one case 10l. are taken, and to which in the other they are added. It cannot be expected, that we are to fill pages, devoted to more important objects, with instances of our Coal-master's address in this way. His pamphlet is in the hands of the public, who will do both him and it justice; and as it contains several details which may prove useful to Coal-owners, we recommend it to the perusal of all such; though with respect to the subject of controversy between the author and Dr. Steuart, it begins with petulance, and concludes with misrepresentation.

Supplement to an Account of a Plan, for the better supplying the City of Edinburgh with Coal; comprising an Examination of an anonymous Pamphlet lately published, under the signature of an Old Coal-Master. By Henry Steuart, L. L. D. F. R. S. and F. A. S. E. 8vo. Pp. 204. Longman and Rees, London; and Hill, Edinburgh.

THE reader perceives that this is an answer to the pamphlet reviewed in the preceding article; and we venture to assure him, that he will find it a *complete* answer. He may indeed be of opinion, that the flippant assertions of the Coal-master, without name, were hardly entitled to *any* answer; and we surely agree with him, that Dr. Steuart was not *called upon* to take the slightest notice of such an antagonist. When a gentleman publishes a disquisition founded on *facts*, for the truth of which he pledges his *name* and character, no man of honour will controvert those facts, without giving to the public the same pledge for his own veracity; and therefore, as the Coal-master vouches for the facts, which he brings forward in opposition to those of Dr. Steuart, neither by his own name, nor by the name of any other unexceptionable witness, our author might, with perfect safety, have trusted his cause to the judgment of his enlightened readers. He had, however, courted disquisition; and perhaps he might think that many persons interested in the line of the projected canal, are little acquainted with the laws of literary warfare. By such persons silence might have been construed into an acknowledged defect; and as the canal cannot be cut in either line but at an enormous expence, the interests of Edinburgh, and of

the public at large, (for in the present case they are inseparable,) might have been materially injured by an anonymous pamphleteer.

Whether our author reasoned in this manner, we know not; but he seems sufficiently sensible, that nothing was due to him from an adversary who fights from behind a bush. "There is one condition of the contest," says he, "of which I have cause to complain. While I fairly and openly display my name before the public, I am called forth into the arena against a masked gladiator, who, like Jack the Giant-killer, has his invisible cap, and wraps himself up in his coat of darkness. That such conduct is attributable to one of two motives, is abundantly plain. Either the *observer* is *afraid*, or he is *ashamed*, on account of his book; and I leave it to his coal-friends or himself, to make choice of the alternative. What his real name or character may be seems of little moment to the question, and is of still less to the public. A coal-owner of Mid-Lothian, an able advocate of Edinburgh, and a certain merchant, and formerly a land-holder in Lanerkshire who is *now* in lack of other occupation, have been seriously suspected by prying curiosity. As to the two first, their talents, as writers, and still more, their respectability and candour as men, wholly forbid the idea. For there is, throughout the performance, a wilful mis-statement, a determined petulance, and self-sufficiency, incompatible alike with liberal attainments and solid knowledge; not to mention the counting-house phraseology with which it is filled, and the defective grammar and provincial barbarisms with which it is disfigured."

By this passage, and another, in which the Coal-master is said to have obtained *otium cum dignitate*, we are led to suppose that Dr. Steuart's antagonist is not completely concealed by the mask which he has put on; and if so, he has reaped the reward which all deserve, who put on a mask that they may insult with impunity, individuals by whom they have not been injured. From the beginning to the end of the *Account of a Plan for the better Supplying the City of Edinburgh with Coal*, there is not one expression unbecoming a gentleman, or a single reflection upon any individual, except two mineral surveyors, who are expressly *named*, as having discharged their duty in a careless manner. This being the case, the coarse ridicule which the *Observer* attempts to throw over Dr. Steuart and his cause, was wholly unprovoked; and his internal conviction of this was probably the reason that he sent his *Observations* into the world without his name. But, if he be known in the metropolis of Scotland, his vain attempts at concealment must co-operate with the wit of his antagonist, to raise the laugh against him. That wit, though not so rough as his own, is infinitely more keen; and though it mangles not like a saw, it cuts like a razor.

Were there nothing, however, but wit in Dr. Steuart's book, it would, on such a subject, be of very little value. With much patience he examines the Coal-master's reasonings on deep and shallow pits, and on the comparative expences of land and water carriage; points out the fallaciousness of the principles on which his calculations are built, and then makes for his misrepresentations the following apology:

"When we candidly consider the acuteness of his feelings, and the very *peculiar* nature of the ground he had here to tread, some allowance, perhaps in charity, should be made, even for such misrepresentations. Great as we know the aversion of the canine race to be to water, when afflicted with that deplorable disease, which has from thence derived its appellation; yet far greater, I am persuaded, and far more deep-rooted, is the abhorrence that

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the thorough-bred *monopoliſt* involuntarily feels to fair competition, and to every ſcheme for diffuſing the equal benefits of trade. Like the lean hound in the fable, though *ſhut up* in his kennel, and diſqualified for the chace, he ſtill continues with violence to give tongue at the ſtarting, and pants after the game he is now unable to purſue, and which it has fallen to the lot of his followers to participate. Let us, however, not forget, in the midſt of a due conſideration for infirmity or misfortune, that our Obſerver's uniform deſign has already been to miſlead the ordinary reader; to ſurprize him with paradoxes; to perplex and confound him with technical details; and thus to withdraw his attention from the main object of my book, which was to ſhew the vaſt difference in the price, as well as the extent of the coal, ſo remarkable in Lanerkſhire and Mid-Lothian; and the abſolute certainty, on that account, with which a judicious water-carriage would preſerve it to the metropolis, at an expence far inferior to the preſent rates."

Without entering into the calculations of either pamphlet, which can much engage the attention of coal-owners alone, our readers muſt perceive the truth of this laſt aſſertion in the facts admitted by both writers. Both admit, that there is an immenſe field of coal in Lanerkſhire, and that ſuch coal lies near to the ſurface of the ground; both admit, that the line by the Batten Moſs, for which Dr. Steuart contends, paſſes through the heart of that coal diſtrict, while the other line propoſed only ſkirts it; both admit that, for ſome time, at leaſt, coal could be brought by water from Lanerkſhire to Edinburgh, at leſs expence than it is *at preſent* brought from the mines of Mid-Lothian; and though it may be true, as the Obſerver affirms, that the coal-owners of Mid-Lothian could afford fuel to the metropolis of Scotland cheaper than they now do, it follows incontrovertibly, that it is by a judicious water-carriage alone that it can be procured to that city, at an expence inferior to the preſent rates, becauſe nothing elſe will induce the Mid-Lothian monopoliſts to lower the price of that neceſſary article of life.

The Statiſtical Obſerver's Pocket-Companion: being a ſyſtematical ſet of Queries calculated to aſſiſt Travellers, and all Inquiſitive Men at large in their Reſearches about the State of Nations. Tranſlated from the French of Julia, Ducheſs of Giovane, Baroneſs of Underſbach, Lady of the Starry Croſs, Honorary Member of the Royal Academies of Berlin and Stockholm, and of the Humane Society, London. 24mo. Pr. 152. Booker. 1801.

TO give to laudable curioſity a proper direction, and to point out to the inquiſitive mind proper objects of reſearch, is to perform an uſeful and meritorious ſervice to ſociety. The plan of this work is novel and ingenious, and its execution diſplays a depth of reflection and a ſolidity of judgment that have a direct tendency to prepoſſeſs us very ſtrongly in favour of the author. It is but a poor compliment to ſay, that it is, indiſputably, the beſt *Pocket-Companion* which has ever fallen into our hands; it has the much higher merit of being a judicious guide to profitable reflection.

Of the Shoe-maker, Schrodter, the Printer, Taurinius, and the Cabinet-Maker, D'amberger, three Travellers who never travelled at all, but fabricated their Accounts in one Manufactory. 8vo. Pr. 20. Price 1s. 6d. Geiſweiler. London. 1801.

THIS ſmall tract contains an account of three of the moſt impudent forgeries which have yet been attempted in the Republic of Letters;—we

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do not except poor Chatterton's Poems of *Rowley*, nor yet Horace Walpole's famous *Caſtle of Otranto*. The firſt of theſe forgeries was "A Voyage and Journey to the Eaſt Indies and Egypt, Mount Sinai, and Bethlehem, &c. during the years of 95 and 99; announced and authenticated by his Editor *Pet. Pb. Wolf* at Leipzig, as facts related by an eye witneſs of the Conqueſt of Egypt by the French;" by Joſeph Schrodter, a "mechanic from Saxony."—The ſecond was, "A Voyage and Journey to Aſia, Africa, and America, of which the firſt part made its appearance in 99, at Jacobaer's in Leipzig, and was afterwards followed by a ſecond." This was the work of "a pretended Egyptian, named *Zacharias Taurinius*, who worked as a Printer at Wittenberg."—The third was the Travels of *D'amberger*, noticed in our Review for January 1801; our readers, by refering to the article, will find that we had ſtrong doubts of the author's veracity, and even queſtioned his having been at the places which he undertakes to deſcribe; though, we confeſs, our ſuſpicions did not lead us ſo far as to ſuppoſe that any man would have the impudence to compoſe ſuch a book in his garret without any original materials whatever. The account of this forgery, and of its detection, we ſhall extract.

"On a ſudden, an offer of the copy-right of ſome new travels, by a cabinet-maker, named Chriſt. F. D'amberger, a native of Suabia, who now reſted from his wanderings at Wittenberg, was made to Martini, publiſher of the new Travels of Pallas, at Leipzig. This wonderful man, who pretends to perform more than Major Haughton, Mungo Park, Hornemann, or any other travellers ever did, or ever will, who went for the expreſs purpoſe of making diſcoveries in the interior of Africa, preſented himſelf to the bookſeller Martini, who afterwards went to Wittenberg for the purpoſe of converſing more at large with him on the ſubject. During the careful examinations which he underwent at the inn, D'amberger conducted himſelf ſo adroitly, and repreſented his ſituation in ſo artful a manner, ſaying he was unable to eat meat, and to go with leſs than two waiſtcoats and ſmall-clothes to defend himſelf from the cold in the month of Auguſt, that the bookſeller took the copy-right with great joy, and invited him to Leipzig for farther deliberations. Here the artful D'amberger continued his fraud ſo dexterouſly, as not to betray himſelf in the leaſt by his anſwers to the queſtions put to him by Mr. Goldbach, the geographer, who reſides at Leipzig, and was to deſign the maps for his travels in Africa, and Mr. Tilleſius, to whom the manuſcript was given to reviſe; and departed joyfully from Leipzig with part of his *honourably-gotten* pay, which, indeed, was rather ſmall.

"In a ſhort time this fabrication* was advertiſed in ſeveral news-papers, and excited much of the public attention. On the frontiſpiece of the work is a portrait of the author with his gun and knapſack, as travelling in Caffraria. The report of this extraordinary tour ſpread univerſally; ſpeculations were immediately commenced upon its tranſlation. A Paris bookſeller ſent for the work before it was completely publiſhed, and had it conveyed by poſt in wet ſheets to Paris, in order to begin the tranſlation. The

* C. F. D'amberger's Journey into the interior of Africa, from the Cape of Good Hope, through Caffraria, the Deſerts of Sahara, and the North of Barbary, as far as Morocco. In Two Parts. Leipzig, 1801.

Leipzig

Leipzig bookſellers, Reinicke and Heinrichs, had concerted meaſures with the publiſher to prepare a French tranſlation in Leipzig, to be conveyed from thence to France, to anticipate the one made at Paris. But in England the competition was ſtill greater. Three bookſellers procured at the ſame time, by the quickeſt conveyance, copies of the original from Germany, and began tranſlations. The ſpeculative Phillips commenced an inſtantaneous correſpondence with the publiſher, from whom he procured (at a very heavy expence) the original in ſheets, and placed it in the hands of ſix different tranſlators in London, in order to anticipate the other publiſhers of the ſame work, who were likewiſe uſing every effort to tranſplant this monſtrous exotic production. The bookſeller *Geiſweiller*, had already aſſociated with ſome others for its immediate publication; and his tranſlation, which the ingenious Mr. *William Tooke*, aſſiſted by Mr. *Hinkely*, had compleated with incredible activity, appeared at the ſame time with that of Philips's. A third, undertaken by Stockdale, did not appear till afterwards. The gazettes and journals now teemed with extracts from this tale. Mr. *Tileſius* at Leipzig gave an abridgement, containing about four ſheets of the work he had corrected for the preſs.

" In the French papers defences appeared of the poor Vaillant, whom the pretended wandering joiner attempted to detect of falſehood in his repreſentations.

" In the St. James's Chronicle, and other London papers, whole pages were filled with extracts from the Engliſh tranſlation. But now the iniquity was ripe for detection, and every thing conſpired to bring the matter to light. About the ſame period when the rumour of this work had ſo generally gone a road, there appeared in the Literary Magazine of Gottingen, and in the Univerſal Literary Gazette of Jena, by the learned critics Meiners and Paulus, evident teſtimonies of the fabrication by Damberger; in which the deception is unmaſked by an expoſure of a thouſand glaring inconſiſtencies and groſs miſtakes, both in the ſciences of geography and natural hiſtory. The author and publiſher were both called upon to defend themſelves.

" The publiſher, Martini, at Leipzig, having entertained ſome ſuſpicion of D'amberger a ſhort time after their engagement, which increaſed with a farther acquaintance, began to compare the MS. of Joſeph Schrodter edited by Wolf, and Zacharias Taurinius publiſhed by Jacobaer, with that of D'amberger in his poſſeſſion; whence he was convinced, that the ſhoemaker Schrodter, the printer Taurinius, and the joiner D'amberger, were only one perſon with three different names.

" He ſummons him before a magiſtrate. The wretch appears; and, without any appearance of confuſion, confeſſes that he is the identical Taurinius, as well as his reaſon for taking the name of D'amberger; but poſitively denies that he was the author of the work which was publiſhed under the name of Schrodter; alledging that he had only aſſiſted Schrodter, who reſided at Hamburgh, as an amanuenſis, becauſe that man was unable to write. With regard to the travels, he maintained his own perfect rectitude, as they contained authentic materials, with this difference only, that not D'amberger, but he himſelf had undertaken the wonderful voyage to Africa before mentioned. He alledged as the reaſon for aſſuming this name, that he had travelled in the caravan of a man ſo called through Barbary to Morocco. That the real D'amberger had been likewiſe at the Cape, and in the ſame veſſel in which he, Taurinius, had gone, but afterwards

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proceeded to Holland, where he had again entered into the Dutch ſervice, and now was probably ſettled at Surinam. Taurinius had given the ſame depoſition to two literary gentlemen of Weimar, named Bertuch and Bottiger, whom he had formerly promiſed, by a public declaration, to viſit, in order to juſtify himſelf to them; which juſtification, together with his mode of living, they had publiſhed in the Literary Magazine of Jena. But in this depoſition the moſt glaring contradictions are diſcoverable, by which the whole ſcheme of impoſture is unfolded."

The London bookſellers, who publiſhed the Engliſh tranſlation of theſe pretended travels, we think, are very juſtly puniſhed for the ridiculous anxiety which they diſplay for the ſpeedy importation of all the fuſtian and ribaldry of the German School, which tend not only to corrupt the taſte but to deprave the manners of our country.

The ſame man is ſaid, by the author of the pamphlet, to be the fabricator of all the three works above-mentioned, though publiſhed under different names. We heartily wiſh that no greater impoſitions were practiſed by the German Literati; and that none of them were more guilty than this wretched ſhoemaker, who was probably ſtimulated to commit the forgery by the calls of hunger.

This little tract is evidently the production of a foreigner;—it contains only nineteen pages, widely printed, including two title pages, and two blank pages, and is charged *one ſhilling*; by which we ſuppoſe that Mr. Geiſweiler is willing to indemnify himſelf for the loſs which he muſt have ſuſtained by publiſhing one of the tranſlations of Mr. D'Amberger's forgery.

The New Speaker; or Engliſh Claſs Book, conſiſting of I. Moral and Inſtructive Eſſays. II. Narrative and Pathetic Pieces. III. Dialogues. IV. Orations and Harangues. V. Epiſtles. VI. Miſcellaneous Pieces. VII. Select Poetical Varieties. To which are prefixed, a ſhort ſyſtem of Rhetoric, and an Eſſay on Enunciation or Delivery, chiefly abſtracted from Blair's Lectures. For the Uſe of Schools. By William Mavor, L L D. Author of the Britiſh Nepos, Natural Hiſtory, &c. &c. Wallis, London. 1801.

TRACTENT fabrilia fabri may juſtly be applied to thoſe who write or compile books for the uſe of ſchools. We believe Dr. Mavor has long been in the habits of teaching, with ſucceſs, and ſeveral of his publications are excellently adapted for the riſing generation, among whom we know they are general favourites, as well as with their parents and tutors. The New Speaker appears to us a real improvement on Enfield's, particularly in arrangement, claſſification, and copiouſneſs. Indeed it is totally diſtinct from, yet an auxiliary to, that valuable compilation. The different articles are ſelected with taſte and judgment, and their tendency is uniformly good. The work is inſcribed to the Archbiſhop of Canterbury.

REVIEWERS REVIEWED.

The Sin of Schism; a Sermon. By Edward Pearson, B. D.

TO THE EDITOR.

SIR,

EXTENUATION and candour tread as often on the lips of the *Critical Reviewers*, as *caution and politeneſs* on thoſe of the *Monthly*. But that theſe virtues

tues are only preached, and not *practised*, by this society of *Gentlemen*, is abundantly evident from their review of Mr. Pearson's sermon on *the Sin of Schism*. As it is but short, I beg you to favour your readers with a sight of it, from their *Monthly Catalogue* for January, 1801, p. 105. It runs thus:

'A very *judicious well-timed discourse* on a sin very prevalent in these days. It arises in part *from a negligence in the performance of the duties of the church by its ministers*—in part *from a want of union in the church in the meaning of its articles*; but in a much greater degree from the want of a due consideration of the nature of the Christian Church, from the zeal of schismatical preachers, and from that fanaticism to which the vulgar are prone, *when sufficient care is not taken of their spiritual instruction*. It is in vain that the preacher points out the wretchedness of schism, unless *he* is in season and out of season, *instructing his flock in evangelical truth*. If he be remiss, or *if he dole out to them the meagre scraps of heathen morality*, the poor *will run to the less learned, but more earnest instructors*—to those *who speak to the heart*, in terms intelligible to *themselves*, though not satisfactory to the refinement of taste or the acumen of philosophy!'

Such critiques, Sir, demand your particular attention, as a *political and literary Censor*, and therefore I make no apology for addressing to you a few observations on the subject. Be it understood, that I know as little of Mr. Pearson as of Mr. Pybus; but if the former be author of *a judicious well-timed discourse*, I think it was the duty of the Critical Reviewers to have treated their readers with a specimen of its excellence, instead of a vague philippic on the church. To step aside, and leave the direct path, in order to insult a body of men long unpopular with Critical Reviewers, by no means evinces that they are a society of *Gentlemen*. To impute to the Church that sin, of which Mr. Pearson's *judicious* discourse had irresistibly convinced them that they themselves were guilty *as dissenters*, is one of the *admirable evasions of whoremaster man*, who, when conscience flies in his face, can prove himself to have been guilty by *spherical* * *predominance*. Whatever mischief arises, Mr. Editor, whatever wickedness prevails, it is no longer to be ascribed to the perverseness and depravity of human nature. We are so enlightened and perfected by the new philosophy, and the film of prejudice so happily removed from our eyes, that we can see plainly, that the root of all evil is the existence of the regular clergy. Yes, Sir; and Tenterden Church steeple, as Bishop Latimer observes, must indubitably be the cause of Godwin Sands.

One great reason of the increased confidence with which the *Monthly* and *Critical Reviewers* have of late reviled the Church, springs from the modest and humble, but *unguarded* manner, in which the authors of *the Report from the Clergy of a District in the Diocese of Lincoln*, spoke of their own merits as clergymen. "Before we close our enumeration (say they) of the *causes* to which the decay of Christian piety and practical religion may be ascribed, we desire, under an awful sense of the importance and difficulty of that sacred trust with which we are charged, to declare our humble conviction and our unfeigned sorrow, that the frailties, omissions, and imperfections of the best of us, *have contributed in no inconsiderable proportion to lessen the utility of our establishment*." I am perfectly aware, Sir, that when we have done *all* those things which are commanded us, it is our duty to say, that *we are un-*

* Some read *clerical*. Utrum mavis accipe; gentle reader. *Rev.*

profitable

profitable servants. But I doubt much, if such a confession ought to be made from the house-top; it should be whispered from one apostle to another; it should be the private and internal suggestion of a conscience anxious to do its duty, and fearful of being checked in its laudable career by ebullitions of vanity and self-approbation. Were I to advise with the Christian minister respecting his public conduct, I should certainly say, *sume superbiam quæsitam meritis*; let no man despise thee. It was no proof of *pride* in Samuel, publicly to testify and assert his integrity. A church which openly proclaims itself, in times like these, to be *without merit*, becomes *felo-de-se*, by provoking and inviting its enemies to violence. In how insidious and disingenuous a manner the *Monthly Reviewers* have availed themselves of such a convenient handle, may be seen by p. 91 of their Review for January, 1801: how artfully the *Critical Gentlemen* have applied it, is manifest from the critique before us.

The first insinuation in this elegant morsel, which savours strongly of *candour*, is, that *schism* arises in part *from a negligence in the performance of the duties of the church by its ministers.* The author perhaps intended to be equivocal, and has therefore left us to guess at his meaning: whether he alludes to *non-residence*, or the *irreverend manner* in which the duties of the reading-desk and pulpit may be sometimes discharged, I know not. Let his allusion be to either, we find a strange reason for *schism* in both senses. Is the *service* of the church the less orthodox, because irreverently performed? Are her doctrines less sound and pure, because preached by a curate in the absence of his rector? A justification of schism, full as reasonable, was urged by Mr. Middleton, when he ascribed it to *taking tythes in kind.*

Insinuation the second, is *want of union in the church on the meaning of its articles.* Here is strange confusion, Mr. Editor. The *want of union* complained of, is manifestly on the side of those who have departed *from* the church. They who still remain *with* the church, acknowledge, by the very act of adherence, that all is right. They who do not adhere to the church, who do not *speak the same things* as the church, who are not *perfectly joined together in the same mind and in the same judgment*, are *not* of the church; they are *schismatics*, strictly and truly, according to the Apostle's own definition in 1 Cor. 1, 10. I recommend, Sir, to the *Critical Reviewers*, an amicable interview with their *Monthly* brethren, that they may, by uniting the wisdom of their councils, determine what is the church, and what is not. The latter, for an obvious purpose, at p. 90, of their last number, endeavour to persuade the *Methodists* that they are *not* of the church, but ought to regard themselves as *dissenters.* The former manifestly confound seceders with the church itself, in order to support an *unmannerly* assumption, that *schism* originates in the disunion of the church as to the meaning of its own articles.

The critique on Mr. Pearson, in the next sentence, kindly condescends to bestow a share of the blame of *schism* on those who *leave* the church. It ascribes to them want of *due consideration* of the nature of the family of Christ, intemperate *zeal* and *fanaticism*; but instantly recoils, and imputes the propensity of the vulgar to such extravagance, *not* to its true cause, the obstinacy, credulity, and fallibility of the mind of man, but to the regular clergy. The cause of all, it seems, is, that *sufficient care is not taken of their spiritual instruction.* If we ask how Critical Reviewers can know that *sufficient care is not taken*, they will not be able to inform us that they know it practically by attending our places of worship, but they will refer us to *the Lincolnshire Clerical Report.* Supposing the modesty of that report had not rendered it a

document

document somewhat fallacious on this head, will writers of *extenuation* and *candour* maintain, that it is possible to conduct the human mind to whatever conviction we please by *spiritual instruction?* If a single preacher, if a whole established church, be rendered *unpopular* by scandal and calumny, will not the most saving truths be uttered by their lips in vain? Will not their words fall into the vulgar ear, *as profitless as water in a sieve?* Again, if a preacher, however meanly qualified, will stoop to base means in order to render himself *popular*; if he will flatter the sins of his audience, rave and foam in presence of his hearers, and impute his extacies to the Holy Spirit, is it not plain that such a man may instil the most pernicious doctrines with effect, and lead the credulous rabble into whatever enormities he pleases? The Apostles, themselves, with all their supernatural endowments, were not always able to stem the torrent of popular prejudice and phrenzy. What *care* then, what regard to *spiritual instruction* can enable their successors to quiet the zeal of schismatical preachers, and the fanaticism of their followers? To say that their *want of care* is the *cause* of such zeal and fanaticism, is as absurd as to impute the horrid catastrophes of Paris to the Court of London. The vulgar mind alone can be duped into a belief, that there is the shadow of a connection between the one and the other. Oh! the *liberality* of Critical Reviewers!

A personal reflection is cast on Mr. Pearson, when his reviewer says, that it is in vain for the preacher to point out the wickedness of *schism, unless he is at all seasons instructing his flock in evangelical truth.* If the critic does not mean to insinuate that Mr. P. is *personally* culpable, he aims a blow at the church through the sides of Mr. P. for which both may thank him as a striking proof of forbearance, politeness, candour, and Christian charity.

This extremely liberal critic proceeds to insinuate, under the convenient mask of hypothesis, that Mr. P. or the church, or both, are *remiss*, and *dole out* to their congregations, *the meagre scraps of heathen morality*; and that to this cause we are to look, for one of the reasons why *the poor run to the less learned, but more earnest instructor.* I doubt not, Sir, that this hostile separatist could produce as many causes for *schism*, as we have lately heard for *scarcity*, and that he is sophist enough to fasten them all upon the church. I believe, on the contrary, that the church is as little to be charged with producing *schism*, as *scarcity*. That she does not contribute to occasion the former by the means here alledged, that is, by *doling out* (most liberal expression!) *the meagre scraps* (delightful candour!) *of heathen morality*, I could prove by appealing to the *voice* of her pulpits; but the critic manifestly never enters a church; I must therefore be content to refer him to sermons recently published by the regular clergy, of which, since they are not despised and overlooked by *Anti-Jacobins* and *British Critics*, so contemptuously as by *Monthly* and *Critical Reviewers*, I am able to produce two creditable instances which entirely defeat his assertion. Let it be remembered, that the clergy are accused of *not instructing their flocks in evangelical truth*; that is, in the trite phrase, they *do not preach the gospel.* Such an accusation is at least implied, and lies concealed among the *meagre scraps* of this designing critic.

At page 21, of the *British Critic*, for January, 1801, the Reviewer will find *Sermons preached to a Country Congregation, by William Gilpin, Prebendary of Salisbury and Vicar of Boldre.* Here then we have an admirable opportunity of judging what sort of doctrine the church preaches, in these days of heathen morality, to the *poor*. What then, let us inquire, are the subjects discoursed upon by this Vicar of the Church? Sermon I. On the *gradual progress* of verbal

verbal *prophecy*. II. On *typical prophecy*. III. On the liberty of *the gospel*. IV. On *the parable* of the different *talents*. V. On the *called and chosen*. X. What shall I do to be saved? XI. On *spiritual stewardship*. XVII. The Lord's cup. XVIII. On the promises of *the gospel*. XX. The husbandman. XXI. It is finished. XXII. The hour cometh. XXIII. Christian joy. XXIV. The rich man and Lazarus. Will the Critical Reviewer maintain that no regard is here paid to *Evangelical truth?* Will he affirm that it is superseded by *meagre scraps of heathen morality?* Such a character he will find it impossible to attach, even to the discourses which are not here particularly introduced to his notice. "But this (he will say) is a solitary instance; shew me another and I will be convinced." Another I will shew thee, thou uncharitable reviler; but without the hope of making a convert of thee by *ten* such instances.

Let the Reviewer cast an unwilling eye upon p. 49, &c. of the *Anti-Jacobin Review* for January 1801. He will find there, *Discourses on several Subjects by Christopher Wells, B. D. formerly of Jesus College, Oxford, Rector of Remenham, Berks.* Our wish is, to know of what these several *subjects* consist. Sermon I. The first and second *advent of Christ*. II. *Christ* the saviour of sinners. III. Prophetical representations of Christ's salvation. IV. Christ the day-spring. V. The *nativity* of Christ. VI. The *death* of Christ. VII. The *resurrection* of Christ. VIII. The *ascension* of Christ. IX. The gift of tongues. X. The *divinity* of Christ. XIII. The first and great commandment. XXIII. The marriage feast. XXIV. The unjust steward. XXV. The pearl of great price. XXVI. The gospel a light and joy to the world. XXVII. Confession of sins to God. XXVIII. Godly sorrow. XXIX. The penitent restored. These are contained in the *first* volume. In the *second* volume we find, Sermon I. Faith in Christ. II Christian blessedness. III. The hungry soul filled. IV. The same subject continued. V. The law and the prophets fulfilled. VI. Worldly anxiety forbidden. VII. The service of God and Mammon not possible together. VIII. Encouragement to prayer. XI. Example of Christ. XII. Christ's answer to the disciples of John. XIII. The excellency of the knowledge of Christ. XIV. The son of man's death a ransom for many. XV. The power of the gospel. XVI. The testimony of the apostles. XVII. and XVIII. The sin and danger of immorality and *unbelief*. XIX. The great sin of neglecting the Gospel. XX. The excellency of the knowledge of the scriptures. XXI. Repentance and the fear of God. XXII. The duties and rewards of the Christian life. XXIII. The holy communion. XXIV. The kingdom of God. XXV. The sin of shutting up the scriptures. XXVI. The service required of Christians. XXVII. The leper cleansed.

Such are the subjects discussed by Mr. Wells. Having noticed them with all possible brevity, I return to the charge with the Critical Reviewers. If *at the mouth of two or three witnesses*, (as the divine law, quoted by St. Paul, has laid it down,) *a matter is to be established*, then may I expect of every reasonable man, the acquittal of the clergy from the accusation of *not instructing their flock in evangelical truth*. I have produced *two* instances, and they are the most recent upon record, that they are not so *remiss* as to *dole out meagre scraps of heathen morality*, instead of the truths of the gospel. If *moral* preaching be sometimes adopted by them, it is sanctioned by the example of our Lord himself in his sermon on the mount; it is sanctioned by all the Epistles. They have authority even to treat of sound *politics*, and to instil maxims of good government into their hearers. But it is no part of their

duty

duty to preach rebellion and sedition; and they have accordingly left that office to the sectary. The word of scripture is the seed of their argument; and every vain suggestion of the mind is brought into subjection to the truth that is revealed. They *cast down imaginations, and every high thing that exalts itself against the knowledge of God: they bring into captivity every thought to the obedience of Christ.* They do not square the scripture to their own superficial philosophy, like *Monthly* Reviewers, when they deem *everlasting punishment* unjust*. They see the *mercy* and the *justice* of God displayed in that most awful truth, in a manner the most consistent and the most favourable to salvation. It is true, that *temporal sin* cannot deserve *eternal wrath*, considered without references to God's promises. But if he has tendered to *temporal virtue*, a reward which its utmost perseverance can never merit, namely, *everlasting happiness*, it is no injustice to inflict on those who reject that reward, *everlasting misery*. It is a consequence which follows of course, without which, though the *mercy* of God might be *infinite*, his *justice* could not be so. To believe punishment to be *not* eternal, is to return to the old notion of *purgatory*, a notion which Monthly Reviewers are certainly not anxious to restore. The eternity of future sufferings is a doctrine which man cannot argue down, while he is a true believer; however he may be disposed to refute it, when his conscience whispers him, *the good that I would I do not, and the evil which I would not, that I do.*

A word or two more might be said to the *Monthly* Reviewers upon their truly *Godwinian* approbation of the impatience of the boy Kotzebue †during the church service at Weimar. Perhaps these gentlemen have the same opinion of prayer as the *undevout sailor*, who, being at length brought upon his knees by a severe storm, pleaded, as a valid reason why his petition should be heard, *that he did not bother God Almighty every day as the rest did.* But I must return to the *Critical Reviewer* and his *less learned but more earnest instructors*, whom he curiously describes as *speaking to the heart*, in terms intelligible to *themselves*. I shall not, however, dwell upon this unfortunate specimen of perspicuity, after the manner of *Ireland*; neither shall I take notice of his strutting conclusion, his *refinement of taste, and acumen of philosophy*. I leave him to enjoy this remarkable testimonial of the *liberality, extenuation*, and *candour* of Critical Reviewers, with a promise, that when the next number of this polite review has made its appearance, I will again hold up the mirror to him and his colleagues. It may possibly be to no purpose, and they may *straightway forget what manner of men they are.* The world, however, will not forget; and if such contumely be continued, it cannot be long before every *gentleman* will be ashamed to see the *Critical Review* on his table. To say that it is at present conducted by *gentlemen*, is manifestly a gross *misnomer*. Let them not imagine that I wish for their failure, when I speak thus hastily of their demerits. While criticism is carried on fairly and honestly, it matters not whether the authors of it are Jews, Turks, Infidels, or Heretics; they are entitled to a hearing. But when it is converted into a vehicle of calumny and party spite, when it insidiously attempts to inspire us, in every page, with a contempt of what we ever have held, and ever shall hold, and ought to hold sacred and respectable, it is time that opposition should be made. War, in the province of literature, is ever to be deprecated, as fatal to the best interests of man. But when rebellion against truth and good manners is begun, and when critics tyrannically insist upon pouring their burning dross into our mouths,

* See their anti-scriptural arguments in their Review for January, 1801, p. 93.

† See page 79.

it is disgraceful to be indifferent. Resistance is both just and necessary; and if we cannot procure a truce by remonstrance, we must exact it by flagellation.

Feb. 25, 1801. ARBITER ELEGANTIARUM.

N. B. We are happy to find, that, notwithstanding the strenuous efforts of the Dissenting critics to check its circulation, by their usual arts, Mr. Pearson's Sermon has already entered a second edition.

MISCELLANIES.

TO THE EDITOR.

SIR,

I TAKE up my pen to discharge a duty, which I ought to have discharged a long time ago.

Your Review for August, 1798, page 137, contains a very serious charge against the Quakers in general, and *those of Pennsylvania in particular*. In your censure of the English Quakers, for refusing to contribute towards a fund, the avowed object of which was the defence of the kingdom against invasion, I heartily concur. I perfectly agree with you, that their alledged objection was a "pitiful subterfuge;" and the tenderness and generosity, which they voluntarily and eagerly displayed towards the French and Dutch prisoners of war (a circumstance that I wonder you never noticed,) but too clearly indicate the bias of their political inclinations and affections.

But, Sir, while I object to all the *particular* tenets of the Quakers, more especially those on which they ground their refusal to contribute towards the defence of the State and the maintenance of the Church: while I decidedly disapprove of the conduct of some, at least, of the *English* Quakers, during the present contest, and strongly suspect them of partiality for the levelling, the bloody, and blasphemous French, that justice, for which you have ever been a zealous and able advocate, calls upon me to defend the character of the Quakers of Pennsylvania, particularly with regard to the transaction, to which your charge against them more immediately refers.

In speaking of that tenet (a ridiculous one I allow,) which requires Quakers to bear testimony against *every species of fighting*, you ask "whether they have uniformly adhered to the pacific tenor of their faith, by refraining, on all occasions, from the use of arms in open war?" And hereupon you state, that, "during the contest between Great Britain and the Colonies, "*the Quakers of Pennsylvania actually bore arms against their mother country*; and one of them, named Mifflin, attained the rank of General."

Give me leave, Sir, to communicate to you, that information, on this subject, which, had you been in possession of it in the year 1798, would, I am certain, have prevented the above statement from appearing in your valuable work.

Soon after the breaking out of the rebellion, (on the 29th of November, 1776,) the Quakers of Pennsylvania put forth a declaration of their principles, entitled, "*The ancient Testimony of the People called* QUAKERS *renewed, with Respect to the King and Government, and touching the Commotions now prevailing in these and other Parts of America; addressed to the People in general.*" In this declaration, which was signed by John Pemberton, in the name of the whole Society, and published in the city of Philadelphia, the Quakers make the following unequivocal avowal of their attachment to the King and his Government.

"It

"It hath been our judgment and principle, ſince we were called to profeſs the light of Chriſt Jeſus, manifeſted in our conſciences unto this day, that the ſetting up and putting down of Kings and Government is God's peculiar prerogative, for cauſes beſt known to himſelf: And, that it is not our buſineſs to have any hand or contrivance therein; nor to be buſy bodies above our ſtation, much leſs to plot and contrive the ruin, or overturn any of them, but to pray for the King, and ſafety of the nation, and good of all men; that we may live a peaceable and quiet life, in all godlineſs and honeſty, under the King and Government which it hath pleaſed God to ſet over us."—After diſapproving of the inflammatory and ſeditious publications of the day, the declaration concludes by calling on the people of America, "firmly to unite in the abhorrence of all ſuch writings and meaſures, as evince a deſire and deſign to break off the happy connection we have hitherto enjoyed with the kingdom of Great Britain, and our juſt and neceſſary ſubordination to the King, and thoſe who are lawfully placed in authority under him."

Such, Sir, were the principles, openly profeſſed and promulgated by the Quakers of Pennſylvania; how exactly they correſpond with thoſe of the Church of England need not be pointed out to you. Nor did the Quakers of Pennſylvania, like too many other ſocieties that we have ſeen in the world, content themſelves with a mere profeſſion of their principles: they adhered to them with unſhaken conſtancy, through a long ſeries of troubles, of hardſhips, of dangers, and of perſecutions.

The declaration which I have quoted, failed not to excite againſt the Quakers the hatred and malice of the Whigs. Paine, who had juſt entered on that career, which has ſince rendered him ſo notorious, had the infamy to begin the attack. The Quakers, and their loyal declaration, form the ſubject of no ſmall part of his ſeveral numbers of that abominable work called the Criſis, through the pages of which he ridiculed, traduced, and reproached them; till, at laſt, he had the audacity to mark them out as fit objects of puniſhment, in which he was, however, no more than the tool of Reid, Bryan, M'Kean, and other leading rebels of the day. An extract or two from the writings of this traitor will form a higher eulogium on the Quakers of Pennſylvania than any that I can pronounce.

"All we want to know in America is ſimply this, who is for Independence, and who is not? Thoſe who are for it, will ſupport it, and the remainder will undoubtedly ſee the reaſonableneſs of their *paying the charges*; while thoſe who oppoſe, or ſeek to betray it, muſt expect the more rigid fate of *the gaol or the gibbet*. There is a baſtard kind of generoſity, which, by being extended to all men, is as fatal to ſociety on one hand, as the want of true generoſity is on the other. A lax manner of adminiſtering juſtice, falſely termed moderation, has a tendency both to diſpirit public virtue, and promote the growth of public evils. Had the late COMMITTEE OF SAFETY taken cognizance of the declaration of the Quakers, and proceeded againſt ſuch *delinquents* as were concerned therein, they would, probably, have prevented the *treaſonable* plans which have been ſince concerted. When one *villain* is ſuffered to eſcape, it encourages another to proceed. It has been a matter of general ſurprize, that no notice was taken of the *incendiary* publication of the Quakers of the 20th of November laſt; a publication evidently intended to promote *ſedition* and *treaſon*, and to encourage the *enemy*."

This perſuaſive eloquence was ſoon followed by the effect, which the malignant wretch, who made uſe of it, intended it to produce. A memorial drawn up in the name of the Whigs of Philadelphia, and ſigned by a blood-thirſty printer named Bradford, and others, was preſented to a gang of re-

volutionary plunderers, denominated the COUNCIL OF SAFETY, calling for *juſtice* on the heads of thoſe Quakers who were concerned in the declaration. This memorial, from which one would imagine, that Hebert, Marat, Prudhomme, and the other ſcribbling cut-throats of France, borrowed their invocations to pillage and maſſacre, concluded in theſe words: "We, therefore, requeſt the Council of Safety to take into their conſideration the paper ſigned *John Pemberton*; and, if it ſhall appear to them to be of a dangerous tendency, or of a treaſonable nature, that they would commit the ſigner of it, together with ſuch other perſons as they can diſcover were concerned therein, into cloſe cuſtody, until ſuch time as *ſome mode* of trial has aſcertained the full degree of *their guilt and puniſhment*; in doing of which, the Council ought to diſregard the man, his connections, intereſts, riches, poverty, or principles of religion, and to *puniſh with the utmoſt rigour*."

On this profligate and ſanguinary memorial Paine reaſoned thus:—"The moſt cavilling Tory cannot accuſe the memorial of containing the leaſt ingredient of *perſecution!* The free ſpirit, on which the American cauſe is founded, diſdains to mix with ſuch an impurity, and leaves it as rubbiſh, fit only for narrow and ſuſpicious minds to grovel in. Had the Quakers minded their religion and their buſineſs, they might have lived through this diſpute in enviable eaſe; but now their conduct comes as a matter of criminality before either the authority of the particular State, in which it is acted, or of the Continent againſt which it operates. Every attempt to ſupport the authority of the King of Great Britain over America, is *treaſon* againſt every State; therefore it is impoſſible that any one State can pardon, or ſcreen from puniſhment, an offender againſt them all."

At the time this hardened villain was thus crying for the blood of the loyal Quakers, for oppoſing the meaſures of the Congreſs, nineteen-twentieths of the people of Pennſylvania were averſe to thoſe meaſures, and eagerly wiſhed for a reconciliation with the Mother Country; but, as the rebel M'Kean obſerved at the time, the other twentieth had *the arms in their hands*. Thoſe glittering minions, thoſe play-acting generals and captains, who diſguſted the Philadelphians by their diſſolute manners, and by their ſhameful want of zeal in the ſervice of their King, have ſtudiouſly repreſented the people of Pennſylvania as being univerſally treacherous, and diſaffected to the royal cauſe. Never did timidity and neglect of duty ſeek for ſhelter from a more vile and impudent miſrepreſentation. Had the reſidents in the county of Middleſex been as loyal as thoſe in Pennſylvania, America would to this day have formed a part of the Britiſh empire.

But, to return to the Quakers. The poiſonous doctrines of Paine were but ſlowly adopted by the Whigs. Plans of confiſcation and murder were not to be, all at once, rendered popular, even amongſt thoſe who had dared to ſet up the ſtandard of rebellion. Availing himſelf, however, of every circumſtance favourable to the views of his baſe employers, he, by degrees, ſucceeded in accompliſhing the object to which all his nefarious labours were directed.

"The Quakers," ſaid he, in his Criſis, dated April, 1777, "truſting to their ſhort-ſighted ſagacity, have, moſt unluckily for themſelves, made their declaration, and we ought now to take them at their word. They have voluntarily excommunicated themſelves from our union, and ought not to be reſtored to it again but by *payment* and penitence."—He next draws a picture of the *pecuniary embarraſſments* of the Congreſs, and of the Whigs in general; and concludes with the following exhortation to plunder the Quakers. I copy it entire, as a complete ſpecimen of republican reaſoning;

and

and as a proof, that the Jacobins of France were no more than imitators of the American Whigs.

" The quantity of our paper money is too great, and the price of goods can be only effectually reduced by reducing the quantity of this money. The next point, then, to be conſidered is, *the method to reduce it.* [Mark well this method.] The circumſtances of the times require, that the public characters of all men ſhould now be fully underſtood, and the only general method of aſcertaining it is by *an oath or affirmation, renouncing all allegiance to the King of Great Britain, and to ſupport the independency of the United States, as declared by Congreſs.* Let, at the ſame time, a tax of ten, fifteen, or twenty per cent. per annum, to be collected quarterly, be levied on the property of all thoſe who refuſe to take the oath. Theſe alternatives, being *perfectly voluntary*, will take in all ſorts of people. HERE IS THE TEST; OR HERE IS THE TAX. Further, it would not only be good policy, but *ſtrict juſtice*, to raiſe fifty or an hundred thouſand pounds, or more, if neceſſary, out of the eſtates and property of the Quakers in Philadelphia, to be diſtributed as a reward to thoſe inhabitants of the City and State who ſhall turn out againſt the enemy; and likewiſe to bind the property of the Tories, to make good the damages which that of the Whigs may ſuſtain."

Theſe were the means recommended for giving *freedom* to America! The advice was not thrown away. The intrigues of the leading Whigs, that is to ſay, rebels (the terms were, and are, ſynonymous) had ſo far ſucceeded, as to gain over a great number of the ſturdy rabble to their ſide, while the violence, with which they exerciſed the power they had uſurped, ſtruck terror into the hearts of the peaceable and the rich.

Now began a ſcene of pillage, of confiſcation, of inſult, of cruelty, of perſecution of every ſpecies, in which the loyal and unfortunate Quakers were the principal ſuffers. They were robbed of their corn, their flour, their cattle, their ſhop goods, and ſometimes of their houſehold furniture, and the very beds from under them, by virtue of thoſe *requiſitions*, on which the French have ſo greatly improved. This moveable property was generally ſeized by armed ruffians, ſent by the *Committees of Safety*, (another inſtitution which the French have borrowed from the Americans,) who generally accompanied the execution of their orders with the groſſeſt indecencies towards the females of the families they plundered. The men they frequently beat and lacerated in the moſt unmerciful manner. Some they ducked and pumped on; others they carried aſtride upon a ſharp rail, till they dropped off in a ſtate of inſenſibility; others they dragged to priſon, ſhut them up with deſerters or common thieves, giving them the cold earth to lie on, and bread and water for their only ſuſtenance. Barely to enumerate the various modes which the ingenious cruelty of the Whigs diſcovered, for the tormenting of theſe inoffenſive people, for their fidelity to their King, would occupy one half of the pages of your Review.

One regulation, which theſe inexorable rebels adopted, has not, as far as I have heard, been imitated by the regicides of France. It was this: They iſſued a decree, forbidding any perſon, who refuſed to take the *teſt*, that is, who refuſed to abjure his King, and become a rebel, to go out of his townſhip, or pariſh; and, as the houſes and inhabitants are ſo widely ſcattered, this prohibition operated as a moſt unbearable cruelty. A great portion of the loyaliſts, the Quakers in partioular, were at once totally cut off from their places of worſhip, from their markets, their neighbours, their acquaintances, their friends, relations, parents, and children. If a man were at the point of death, his child, if a loyaliſt, dared not croſs the townſhip boundary to ſee him. An old Quaker doctor, in Cheſter County, was

called up in the night to come to the aſſiſtance of his daughter, who was ſuddenly taken in child-birth, in a townſhip where no midwife reſided. It was thought that the father, who alſo lived out of the townſhip, might eſcape, if detected in paſſing the boundary; but thoſe who thought ſo were not yet fully acquainted with the barbarity of Whiggiſm. The old man was ſeized juſt before he reached the houſe of his daughter, who actually expired for want of help, while the father was dragged to Cheſter, and lodged in the common priſon, from the grates of which he afterwards ſaw his daughter's corpſe carried to the burying-ground. In fact, this cold-blooded, this ſavage, this moſt helliſh decree, ſevered the Quakers from all the felicities, all the comforts, all the charities of life. I myſelf knew a man in Bucks County, who, during a part of the continuance of this decree, was, by its operation, ſeparated from all medical aid, at a time when a dyſentery raged in the neighbourhood, and when he had ten children, together with his wife and himſelf, ſtretched on their beds by that moſt dreadful diſeaſe. A phyſician was at laſt found bold enough to croſs the townſhip line, and to come to this ſcene of human woe; but for want of timely aid, four of the children died in one and the ſame day. One would think, that diſtreſs like this would have ſoftened the hearts of tygers: it might, perhaps, but it produced no ſuch effect on the Whigs, who, having heard that this Quaker had a Tory doctor of another townſhip ſecreted in his houſe, ſent a detachment of ruffians to ſearch for him, and to carry him to priſon! I do not believe it poſſible for the Jacobins of France to ſurpaſs in cruelty the Whigs of America. The former have been more violent, more fierce, they have diſcovered more of what may be called *ferociouſneſs*; but, that they have been more *cruel*, that they have diſcovered greater delight in tormenting the mind or the body of the objects of their perſecution, I utterly deny.

Theſe things ought not to be buried in oblivion. The ſucceſs of the American Whigs has ſtifled the voice of truth in that country, and the ſingular ſituation of parties here, at and ſince the end of the war, has hitherto ſtifled it in this country alſo; but, Sir, I hope, we ſhall yet ſee the day, when all the crimes of this moſt foul, unprovoked, and unnatural rebellion, and when all the criminals (whether Britiſh or American) therein concerned, ſhall be expoſed to the abhorrence of the preſent generation, and be ſo collected and recorded as to inſure the abhorrence of poſterity. As an humble effort of my own towards the effecting of this good work, I ſhall now proceed to relate two or three remarkable inſtances of the cruelty of the Whigs, and of the fidelity and fortitude of the Quakers.

All the oppreſſive meaſures which I have mentioned above, did not induce one ſingle Quaker to take the hateful *teſt*. The members of the Congreſs, irritated at this obſtinate loyalty, which, while it was very convenient in itſelf, was a living ſatire on their own conduct, fell upon a new mode of perſecution, which, as well as moſt of their other tyrannical inventions, has been improved upon by the republicans of France. On the 28th of Auguſt, 1777, they paſſed a reſolve, in compliance with which the EXECUTIVE COUNCIL (another inſtrument of oppreſſion that the French have borrowed from them) of Pennſylvania, of which Thomas Wharton, jun. was preſident, George Bryan, vice-preſident, and Timothy Matlack, ſecretary, iſſued an order to arreſt "all perſons who had, in their *general conduct and converſation*, evinced a diſpoſition inimical to the cauſe," and particularly ſeveral perſons who were named in the ſame warrant. The execution of this order was committed to twenty-four Whigs, (compoſed chiefly o Preſ-

byterians

byterians) remarkable for their violence and cruelty*. Theſe men were empowered to ſeize perſons and papers, "particularly the records and papers of the Meeting of Sufferings of the ſociety of the people called Quakers." A ſimilar order reſpecting the Quakers was extended to all the Colonies, the leading rebels in each being requeſted to tranſmit all the papers of the Quakers for the inſpection of the Congreſs.

In Philadelphia and its vicinity the order was executed with great rigour. Houſes and chambers were broken open, deſks and ſcrutoires were rifled; the moſt atrocious acts of violence and fraud were perpetrated under the pretence of preſerving the *liberty* of the people. Finally, after loading themſelves with the papers and ſpoils of hundreds of families, after driving great numbers of men from their homes, after extorting forbearance-money from ſome and reluctant promiſes from others, the Committee of Philadelphia, whoſe names I have above recorded, ſeized on between forty and fifty of the richeſt and moſt reputable men in that city and its neighbourhood, whom they placed under a military guard.

To theſe men, thus ſeized and impriſoned, the Whigs offered their freedom upon certain conditions, one of which was, that they ſhould take a *teſt*, renouncing all allegiance to their king. Some of the priſoners had been releaſed upon various grounds, ſoon after their confinement, and of thoſe who remained, ſome took the teſt; but amongſt theſe there was not one Quaker.

The number was now reduced to *twenty-two*, to whom was reſerved the honour of giving a moſt memorable proof of their loyalty and reſolution. They were informed, that, unleſs they took the teſt before a certain day, they would be baniſhed to a diſtant part of the Continent. They remonſtrated ſtrongly againſt a proceeding which dragged them from their homes and ſent them into baniſhment, without confronting them with their accuſers, and even without ſpecifying their crime; but they continued ſteady in their refuſal to take any teſt, whereby they ſhould abjure their Sovereign, or acknowledge allegiance to thoſe who had uſurped their rights and his authority.

On the 9th of September the tyrannical *Executive Council* iſſued an order for their baniſhment, which order was, without delay, carried into execution. The priſoners were placed in a barricadoed waggon, and were thus conveyed under a military eſcort [forming altogether a perfect prototype of the *Cayenne Diligence*], from the city of Philadelphia to Stanton in Virginia. Their route was rendered as long and as painful as poſſible. They were taken through the back parts of Pennſylvania and Maryland, and did not perform a journey of leſs than five hundred miles, before they reached their new place of impriſonment, where, when the diſpoſition of the people was conſidered, the Whigs of Philadelphia muſt have expected, that the exiles would not long eſcape death. Thoſe who have travelled on the roads in the back parts of the American States, and who conſider the cooped up ſituation of theſe loyal priſoners, together with the almoſt unbearable heat of the ſeaſon in which they were compelled to travel, will be aſtoniſhed that one half of

* William Bradford, Sharpe Delany, James Claypole, William Heyſham, John Purviance, Joſeph Blever, Paul Cox, Adam Kemmel, William Graham, William Hardy, Charles Wilſon Peale, Captain M'Cullock, Nathaniel Donnell, Robert Smith, William Carſon, Lazarus Pine, Birney Captain, John Gallaway, John Lile, James Longhead, James Cannon, James Kerr, William Tharpe, Thomas Bradford.

them did not periſh on the way. The danger, to which they were neceſſarily expoſed, was encreaſed by the cruelty of their guards, who, when they ſtopped to regale themſelves, in the towns and villages, through which they paſſed, ſpared nothing to inflame the populace againſt them.

Arrived in Virginia, they were confined to certain limits, and were prohibited from all manner of correſpondence, even with their friends and relations. In this moſt cruel ſituation they remained 'till near the cloſe of the war, conſtantly refuſing to forſwear their king, a refuſal which they repeated as often as the oath or affirmation was tendered to them.

The names of theſe men ſhould be recorded in your loyal publication; I therefore inſert them here; and it will, I am perſuaded, give you no ſmall ſatisfaction to perceive, that thoſe of them who were not Quakers, were of the Church of England.

Q. Iſrael Pemberton,
C. John Hunt,
Q. James Pemberton,
Q. John Pemberton,
Q. Thomas Warton,
Q. Edward Pennington,
C. Thomas Coombe,
Q. Henry Drinker,
Q. Thomas Fiſher,
Q. Samuel Pleaſants,
Q. Samuel R. Fiſher,
Q. Owen James, jun.
Q. Thomas Gilpin,
C. Charles Jervis,
C. Phineas Bond,
C. Thomas Affleck,
C. Wm. Drewet Smith,
C. Thomas Pike,
C. William Smith,
Q. Elijah Brown,
C. Charles Eddy,
Q. Miers Fiſher.

The fate of Moſeley muſt not be forgotten. This young man, who was a Quaker, had been abſent from the city of Philadelphia for ſome weeks. Upon his return he was *falſely* charged, by the Whigs, with having conveyed intelligence to the Britiſh army; for which offence, though no proof appeared againſt him, they hanged him, and *buried him under the gallows.* Soon after they committed this murder, the near approach of General Howe's army compelled them to ſeek for their own ſafety in flight. The reign of juſtice and of *real* liberty having been once more reſtored by the actual arrival of the army, two of poor Moſeley's friends took up his body, and interred it in the burying ground of the ſect, of which he had been a member. But, after the ſubſequent evacuation of the city, the Whigs reſumed their former ſway, and, ever as cruel as they are cowardly, they ordered the two friends of Moſeley, on pain of *inſtant death*, to dig up his body a ſecond time, to replace it at the foot of the ignominious tree, and to give notice, in the public papers, that they had ſo done, and that the body and the empty grave were ready for "the inſpection of *the friends of liberty*;" nor could the tears and intreaties of the friends and relations of their innocent townſman, whom they had murdered, prevail on them to deſiſt from their purpoſe, or to abate one jot of the gratification of their baſe and black-hearted revenge. This abominable act has been imitated by no republican Frenchman, except the ferocious Victor Hugues, who, after he had recaptured Guadaloupe, ordered the body of General Dundas to be dug up, and to be ſuſpended on a gibbet. How little difference is there between the heart of a *Whig* and that of a *Jacobin!*

Suffer me, Sir, to give you one inſtance more of the cruelty of the Whigs, and of the ſufferings of the people, whoſe conduct I have taken upon me to defend.

Wherever the melancholy ſtory of John Roberts and Abraham Carliſle ſhall be related, there will the principles and the practices of Whigs be held

held in abhorrence. Theſe two Quakers fell a ſacrifice to their loyalty in the city of Philadelphia, a city of which their forefathers were amongſt the founders, in which they themſelves were born, and in which they had long been univerſally reſpected and beloved.

The alledged crime of Carliſle was, his having kept one of the barrier-gates, while General Howe held the city; a poſt, which he had accepted at the requeſt of all thoſe who wiſhed for mild meaſures, and in which he had conducted himſelf with ſo much moderation and humanity, towards men of all parties and deſcriptions, that every diſintereſted perſon, even amongſt the Whigs, looked upon his poſſeſſion of the poſt as a moſt fortunate circumſtance.

Roberts's offence was of a nature equally trifling. His houſe in the country, lay without the Britiſh lines, whence, being apprehenſive of being taken, and probably murdered, by a party from Waſhington's army, who were continually ſpreading havock through his neighbourhood, he had made his eſcape into the city, leaving his wife and children behind. Some weeks after his arrival in the city, a foraging-party went out into the townſhip where his houſe was ſituated. Anxious to ſee his family, who had been, in the mean time, expoſed to the inſults and violence of the rebels, he eagerly availed himſelf of the protection of the foraging-party, with whom he went out and returned, bringing in his family with him. Out of this circumſtance, in which, one would have thought, malice itſelf could find nothing to blame, the Whigs trumped up an accuſation againſt him, as a man who had volunteered his ſervices as a *ſpy* and *guide* to the Britiſh army!

Yet, on charges ſo frivolous were theſe two reſpectable and inoffenſive men dragged before the Supreme Court at Philadelphia, in which M'Kean and Bryan ſat as Judges, and of which the Revolutionary Tribunal of Robeſpierre was ſo ſtriking an imitation, that, ever ſince the proceedings of the Tribunal have been heard of in America, M'Kean has been honoured with the name of *Fouquier Tinville*. It was well known at the time, and has ſince been openly avowed by the Whigs themſelves, that the putting of theſe men to death was a mere ſtroke of *policy*; a meaſure ſolely intended to terrify the Tories, and to commit the wavering Whigs beyond the poſſibility of receding. The voice of juſtice and of mercy had long been ſilenced; but, they were again heard on this memorable occaſion. The intention of the leading Whigs to take away the lives of Roberts and Carliſle was no leſs manifeſt than was the injuſtice of the act itſelf. The great maſs of the people once more reſumed their natural feelings, and the Preſident of the Executive Council, Reid, together with the whole Council, and the Judges ſeemed to fear that, if they ſucceeded in procuring a condemnation, a reſcue would be effected. Every meaſure was therefore taken to prevent the failure of their ſanguinary project; but, notwithſtanding the jury was packed for the purpoſe, notwithſtanding no counſel of eminence was found bold enough to defend the priſoners, notwithſtanding the number of witneſſes that were ſubborned, notwithſtanding the partiality and violence of the judges, it has ever been believed that the jury would have refuſed to find them guilty, had it not been for fear of being murdered themſelves, an apprehenſion which was artfully excited by the appearance and the dreadful menaces of a ſet of miſcreants who had been prepared for the purpoſe, and who came into the court juſt as the jury were retiring. Care was taken in the mean time, to draw forth all the ſtauncheſt of the Whigs under arms. The city had the bayonet placed to its throat, and, while every man was in hourly dread of being murdered himſelf, he thought leſs of the judicial murder

that

that was about to be committed. It is ſaid, that at laſt Reid heſitated to ſign the death warrant, and that even M'Kean faultered; but Bryan declared, that, ſhould an executioner be wanting, he would deſcend from the bench, and perform the office himſelf! While the city was in this ſtate of confuſion and diſmay, the death warrant was ſigned—the priſoners were carried to the place of execution, where Claypole, the ſheriff, himſelf, became hangman, and put the laſt hand to one of the moſt atrocious deeds recorded in the annals of Whiggiſm.

Yet, Sir, did all theſe ſeverities, all theſe acts of robbery and murder, and all the apprehenſions and terrors they were calculated to excite, totally fail in making the Quakers forego thoſe principles which they had profeſſed at the beginning of the conteſt, and the adhering to which had been the ſole cauſe of a ſeries of ſuch unheard-of perſecution. They ſtill remained reſolute in their refuſal to contribute, either directly or indirectly, to the carrying on of war, and not leſs reſolute in their rejection of every teſt, whereby they were to abjure their allegiance to their King, or to acknowledge the ſovereignty or the independence of the States.

That the Whigs could number amongſt them ſome perſons, who were Quakers before the rebellion, I acknowledge; but, the moment any one of their ſociety took up arms, they not only expreſſed their diſapprobation of his conduct, but actually read him out of their meeting, that is to ſay, *excommunicated him.* In their excommunication of Mifflin, the perſon whoſe conduct you have cited as an inſtance of their inconſiſtency, they furniſhed the moſt ſatisfactory proof of their conſiſtency and loyalty. This man's apoſtacy had rendered him extremely popular; he was formed by nature for a demagogue, and was far from being deficient in bravery; he was riſing high in command, and was, perhaps, the moſt to be dreaded of any man in the ſtate of Pennſylvania. Yet did they ſet their mark of reprobation on him, and expel him from the ſociety in which he had been born and educated, and which, for ſeveral generations, had counted his anceſtors amongſt its moſt reſpectable members: nor have they ever, either during or ſince the rebellion, reſtored to their ſociety, without a previous acknowledgment of his fault, any one of thoſe whom they expelled for eſpouſing the rebel cauſe. A ſingular proof of this fact exiſts in the city of Philadelphia, where the excommunicated Quakers, at the cloſe of the war, petitioned the Legiſlature to paſs a law, to take part, at leaſt, of the meeting-houſes and other property belonging to the ſociety, from the Tory Quakers, and to transfer it to themſelves, ſeeing that they were joint owners thereof. The petition was plauſible; and whatever the propoſition might want in point of law and of ſtrict juſtice, they, naturally enough, ſuppoſed would be ſupplied by the inclination of the minds of the legiſlators, with whom they had been engaged in a common cauſe, who had ſhared with them in perſecuting thoſe againſt whom they now preſented their petition. But, the days of violence and injuſtice were paſſing away. The legiſlature heard the cauſe pleaded before them, and, to their great honour, they decided in favour of the defendants. The Quakers who had abjured their allegiance to the King, not thinking it ſeemly to live without God in the world, formed themſelves into a ſociety, under the denomination of the *Free Quakers*, which, by the unanimous concurrence of their neighbours,, has been very aptly and ſarcaſtically exchanged for that of *Fighting Quakers.* This excommunicated crew did, with ſome difficulty, raiſe funds to build a meeting-houſe; but, as mankind in general are not over anxious to ally themſelves with out-caſts of any deſcription, and, as the expulſion of Quakers

does

does not extend to their children, a regular and rapid decline has been experienced in this new fangled society, the members of which have the mortification to see their numbers daily diminish, their sons and daughters walking in the paths from which they themselves have strayed, while their miserable meeting-house seems to have been erected as a monument of their apostacy and rebellion, and of the faithfulness and loyalty of the followers of Penn.

Here, Sir, I conclude this very long letter, which I submit to your disposal; hoping, indeed, that it will appear in your next number; but assuring you, at the same time, that, whether it appears or not, I shall still remain, what I esteem it an honour to be thought,

Your sincere friend and most humble servant,

Pall-Mall, April 2, 1801. W. COBBETT.

HISTORY.

SUMMARY OF POLITICS.

THE two prominent events, in the political occurrences of the month, and they are events of the first importance, are the death of the Russian Emperor PAUL and the defeat of the Danes by the British fleet, before *Copenhagen*. There never, perhaps, was a time, since the days of CROMWELL, when so much of the happiness or misery of States depended upon the life of an individual, as at the opening of the nineteenth century. One of the individuals, whose death seemed likely to have a material influence on the fate of Europe, was the Emperor PAUL. By his wayward and capricious disposition he had been led to depart without reason from a wise system of policy which he had been induced to adopt without consideration; after appreciating the character of republican France, and devoting her to destruction as a monster whose voracious appetite would be not satisfied until all Europe had become her prey, he suddenly flew into the opposite extreme, and, without any change of policy or of practice, in the republican councils of Paris, courted the friendship and alliance of the Usurper whom he had vowed to punish for his crimes; forsook the great cause which he had solemnly pledged himself to support; and declared himself the inveterate enemy of his most faithful friends. With a mind divided between schemes of revenge, plans of avarice, and projects of ambition, while he basely violated his plighted faith with Great Britain, insulted her flag, and plundered her subjects; he was preparing to assist the French in completing the dismemberment of Europe, and to effect the expulsion of the Turks from that quarter of the globe, by their united arms. These gigantic plans, engendered by the genius of anarchy, would in all probability, have been carried into full execution, in the course of the ensuing campaign; and the destruction of the Ottoman Empire would have led to a new series of revolutions the consequences of which, it would have been scarcely possible for the human mind to estimate. At this critical moment, as if by providential interposition, the death of Paul occurred; and all these ruinous schemes were suspended. He died in the night of the 24th of March. It is well known, that the death of an extraordinary man, at an extraordinary period, is always attributed to some extraordinary cause. The human mind has, at all times, a strange propensity to seek for gratification in occurrences out of the common course of human nature; and, in this vain and unprofitable research, the most obvious causes are frequently overlooked, and events are not so much estimated by the real importance of their effects, as by the singularity

larity of the cauſes by which they were produced. And, here, of courſe, credulity has an ample field to work in. The French politicians have, as uſual, aſcribed the death of their ally to the machinations of the *Engliſh*, naturally enough eſtimating the principles and conduct of a nation of Chriſtians, by their own; and a paper publiſhed in London, *eſtabliſhed and ſupported by an Engliſh Baronet who is, alſo, a member of a certain aſſembly, as well as of the London Correſponding Society*, had the daring profligacy to echo the ſame ſentiment, in terms little leſs qualified, by ſtating the impudent falſhood, that the Emperor died half an hour after the *Engliſh phyſician* (whoſe name is mentioned) *had left him*. The ſeceſſion of Mr. PITT from the miniſtry had, moſt unfortunately, deprived the French government of their uſual reſource, on great occaſions, *the gold of Pitt*, to which more wonders have been aſcribed, by the ſages of *the great nation*, than ever were imputed, by Alchymiſts, to the ſtone of the philoſopher, or, by children, to the purſe of Fortunatus. It is impoſſible to eſtimate the loſs thus ſuſtained by the French from the change of our miniſtry. In the Peterſburgh Gazette the death of Paul was aſcribed to apoplexy, which is the common deſcription of the cauſe of death, when ſudden or unexpected. We believe the fact to be, that his conſtitution was exhauſted by indulgencies of a nature which we forbear to characterize; and that the loſs of his life, like the loſs of his character, is imputable, not to Engliſh gold but, to *French connections*.

It would be preſumptuous, after ſeeing, in the courſe of the laſt twelve years, all the ſoundeſt calculations of reaſon and experience baffled and overturned by events, to ſpeak with deciſion of the probable effects of this occurrence on the political ſtate of Europe. It has, however, been already productive of one good conſequence, that of ſhaking the Northern Confederacy, (founded on falſhood for the purpoſe of fraud) of ſuſpending, at leaſt, the invaſion of Turkey, and of depriving the French Conſul of *one* pretext for delay, in giving a preciſe anſwer to our Government, on the queſtion of peace. The new Emperor is known to poſſeſs an amiable diſpoſition, and conciliatory manners; and the ſteps which he has already taken, in the liberation of the Britiſh priſoners; in the recall of thoſe Miniſters whom his father's violence had unjuſtly expelled from his Councils; and in the communication to Count Woronzow of his determination to reſtore him to that ſhare in *his* confidence which he formerly enjoyed in the confidence of his father, afford reaſonable grounds for believing that his conduct will be rendered conſonant with the principles of juſtice and of ſound policy. No Prince, on his acceſſion to the throne, ever had it in his power to do more good, or to prevent more evil. We ſhall wait, with anxiety, for the means of aſcertaining, whether the *will* be equal to the *ability*.

The conduct of this Prince will neceſſarily influence the conduct of the other powers of the Continent; on *him* will depend the ability of the KING of PRUSSIA to complete thoſe monſtrous projects of aggrandizement, thoſe ſchemes of ambition, founded in avarice and ſupported by plunder, which were originally ſettled by his Majeſty and his *regicidal* aſſociates, at the treaty of Baſil,—Schemes of which no language can afford an adequate deſcription; but which the heart of every honeſt man can appreciate, and which poſterity will endeavour to characterize. The manifeſto, iſſued by the King of Pruſſia, in juſtification of his ſeizure of the independent Electorate of Hanover, which he was ſolemnly pledged, by the treaty of armed neutrality, to protect from invaſion, is at once ſo falſe and ſo fooliſh, the pretext for this unprincipled act is ſo weak and ſo ridiculous, that to attempt a ſerious confutation

futation of its aſſertions—for it does not contain a ſingle *argument*—would be an inſult to the underſtanding of the public. It is a paper which carries its own confutation on the very face of it; and need only be read to be condemned. The fate of the other nations of the Continent ſtill remains to be ſettled by the mandate of the Corſican Uſurper, who, unleſs the Emperor of Ruſſia interfere, will become the ſovereign arbiter of their future deſtiny. It was, evidently, the intention of this man not only to weaken the Emperor of Germany, by the diſmemberment of his dominions, but to ſow the ſeeds of perpetual diſſention in the Empire, by a ſeparation of its component parts, and to aggrandize the King of Pruſſia, at the expence of other Princes, with a view to give him a preponderance in the Empire, and, ultimately, perhaps, to place the Imperial crown of the Romans on his head, which, of courſe, he could wear only ſo long as would ſuit the pleaſure and convenience of the French cabinet. In a ſhort time, we ſhall be able to aſcertain what proſpect there is of the accompliſhment of theſe notable projects.

Meanwhile the ſignal victory which our fleet has obtained over the Danes, a victory which reflects immortal honour on the HERO of the NILE (who, without an hyperbole, may be termed *the pride of Britons*, and the *admiration of the world*) and on all his brave companions in arms, has ſtruck a panic into the ſubordinate members of the Northern Confederacy, and, had we been as ſkilful in negociation as we were brave in action, might, we conceive, have produced an immediate diſſolution of it. On this occaſion, without detracting, in the ſmalleſt degree, from the merit of older officers, we muſt lament that the chief command was not given to LORD NELSON, in which caſe, we are perſuaded, though the action could not have been more glorious, the iſſue would have been more deciſive. The armiſtice which has been ſince concluded appears to us to be highly impolitic. Our object, in the expedition, was to make the members of the confederacy renounce the *principle* upon which it was formed, and to forego that arrogant and falſe pretenſion, which aimed at the deſtruction of our right to ſearch neutral veſſels bound to an enemy's port, a right which we have enjoyed for centuries, which originated in the plaineſt principles of equity, which has been recognized, at different periods, by all the nations of Europe, and which, as his majeſty moſt truly declared, in his ſpeech from the throne, *involved the deareſt intereſts of the country*. This object has not been obtained by the armiſtice, which merely provides for a ſuſpenſion of the treaty of armed neutrality, on the part of Denmark. Though, ſurely, in no ſituation had we ever a greater right, or a fairer opportunity, to preſcribe terms to an enemy;—and ſuch terms as would have accompliſhed the object of the war ſhould ſurely have been enforced. Where, however, officers fight ſo well, the nation, while they admire their bravery, will overlook their want of ſkill in the difficult art of negociation, in which even our ableſt Stateſmen have generally been duped by the ſuperior ſkill of the enemy. At all events, the government, who were not, in the firſt inſtance, reſponſible for this convention, diſplayed their judgment and their wiſdom in giving their ſanction to it, after it had been concluded. And, we truſt, a radical change in the politics of the Court of Peterſburgh will have ſuch an effect on the cabinet of Copenhagen, as to render a renewal of hoſtilities unneceſſary, in which caſe every man muſt heartily rejoice that a ſtop has thus early been put to the effuſion of blood. The Danes have exulted in their *defeat* even more than the Britiſh have exulted in their *victory*, and have been echoed by the French Journaliſts, in calling the day of the battle, a *glorious day* for Denmark. Not to be depreſſed under misfortunes is certainly one proof

proof of a great mind; and the conſciouſneſs of having done its duty is the greateſt ſatisfaction which a nation can enjoy in the hour of calamity. That the Danes fought courageouſly no man is diſpoſed to deny. But when they boaſt of their exertions and repreſent their defence againſt a force ſo *ſuperior* as an unparallelled inſtance of bravery, it becomes proper to check their arrogance, and to expoſe their falſhood, by a repetition of well known facts, and by a reference to the records of hiſtory. The Britiſh force under LORD NELSON, deſtined to attack the Danes, on the 2d of April, conſiſted of eleven ſail of the line, (the largeſt of which carried 74 guns) one 50 gun ſhip, four frigates and three ſloops, beſides ſome bomb-veſſels and fireſhips, of which very little uſe was made. One ſhip of the line (the Agamemnon) was prevented from taking any ſhare in the action; ſo that Lord Nelſon had only ten ſail of the line, one fifty-gun ſhip, and four frigates. The Danes had ſix ſail of the line, eleven floating batteries, mounting from twenty-ſix twenty-four pounders to eighteen eighteen-pounders, one bomb ſhip, and ſeveral ſchooner gun veſſels, in the line; they had, beſides, four ſail of the line, moored in the harbour's mouth, and formidable batteries on the Crown Iſlands, mounting eighty-eight cannon. We apprehend that it will clearly appear, from this ſtatement, which is taken from the Gazette-account of the reſpective forces, that the *vaſt ſuperiority* of the Britiſh, which is mentioned in all the foreign journals, exiſts only in the imagination of their conductors. Admitting that the eleven Britiſh ſhips had a ſuperiority over the ten Daniſh ſhips of 74 guns; and allowing forty guns for each of our frigates, that would make 234 guns; to which the Danes had to oppoſe their floating and fixed batteries, containing 330 guns, taking, for the floating batteries, the medium between 18 and 26, which leaves 22 guns for each battery. This, it will be perceived is a looſe calculation, and no account is taken of the ſmaller veſſels on either ſide, but it will ſuffice to ſhow the falſhood of the French and Daniſh accounts. The Danes had, moreover, been long employed in making every poſſible preparation for their defence; and the Britiſh had all the diſadvantages to encounter which attend an intricate and dangerous navigation, by which they were prevented from placing two of their ſhips of the line in the poſition in which they wiſhed them to be placed. The Danes, it is known, were completely beat, and the whole of their fleet taken or deſtroyed. Now let us ſee, how a *Britiſh* fleet, placed in a leſs advantageous ſituation, received the attack of an enemy, *really* ſuperior in force.

On the 15th of December, 1779, Admiral BARRINGTON was attacked at the mouth of the Cul de Sac at St. Lucie by the French Admiral Count D'Eſtaing. The Aſſailant had twelve ſail of the line, "and thoſe ſhips of great force and metal," beſides frigates and privateers. The Britiſh Admiral had, for his defence, one 74, one 70, two of 64, two of 50 guns, and three frigates; and two batteries on ſhore. Here the ſuperiority was manifeſt and deciſive on the part of the French. The Engliſh, too, were in a manner taken by ſurprize, and had only one night to make their preparations, having no notice of the approach of the enemy, until late the preceding evening, when they made their appearance off the iſland; and the French had no one difficulty, in point of *navigation*, to encounter. D'Eſtaing made three ſucceſſive attacks on this ſmall force in the courſe of the day, and was each time repulſed with loſs, and was ultimately obliged to retreat, with his fleet in great confuſion! From theſe comparative ſtatements of the different conduct of the Danes and Britiſh, under circumſtances ſomewhat ſimilar, we may fairly infer that had their ſituations been reverſed, on the 2d of Auguſt, the fate of the

the day would have been reverſed alſo. The Danes, therefore, have little cauſe for exultation. We wiſh not to depreciate their courage, but only to teach them *truth* and *humility*.

The French Conſul has diſpatched one of his Aids-de-Camp to Copenhagen for the purpoſe of employing both threats and perſuaſions in order to induce the Daniſh Government, to renew hoſtilities, at the expirati n of the armiſtice, *if not before*; and the offer of a French force will, no doubt, be made, to aſſiſt the Danes, in caſe of a ſecond attack. But the ſucceſs of theſe intrigues muſt depend on events which, fortunately for Europe, it is not in the power of this Uſurper to controul.

In our domeſtic concerns, the public attention is almost engrossed by the impending Negociation for Peace. The mild and conciliating language of the new Miniſters is univerſally ſpoken of in terms of approbation and confidence. But, in the conclusion of ſo momentous a buſineſs, involving ſuch mighty intereſts, no impatience of expectation ſhould be displayed; the exercise of extreme vigilance, circumſpection, and judgment, is indiſpenſibly neceſſary. Mr. Pitt and his colleagues had long ſince ſpecifically declared, that no obſtacle to peace could now arise from the form of government in France, but that it had, at length, become a mere queſtion of *terms* between rival nations. This declaration has been renewed and acted upon by Mr. Addington, and his aſſociates in the Miniſtry, who have taken means to aſcertain, though hitherto without effect, the real diſpoſition of the French Conſul on this moſt important ſubject. We wiſh not to anticipate the iſſue of the negociation, or rather, of the attempt to open a negociation. But we muſt confidently declare our decided conviction, that, without a ſtrict adherence to one grand principle, no ſafe or permanent peace can poſſibly be made with the French Republic. The baſis of all negociation muſt be this—either that France ſhall accede to the principle of the *Quo ſtatus*, and a mutual reſtitution of all conqueſts take place; or, that ſhe ſhall conſent to ſuch a retention of conqueſts by us, as ſhall give us, not a *co-extenſion* of power, not the means of reſtoring the balance of power in Europe, for that could not be effected by any ſuch treaty, but the ability, in ſome degree, to cope with her in any future conteſt, and to prevent her from eſtabliſhing an univerſal dominion over every part of the globe. When we conſider that ſhe is already in poſſeſſion of an extent of ſea-coaſt, reaching from the Bay of Naples to the German Ocean, (for the late proclamation of the republican General Murat leaves no room for doubt that the Conſul has determined to poſſeſs himſelf of the kingdom of Naples) and that, when her attention ſhall be directed exclusively to that object, the extraordinary means which ſhe will poſſeſs, will enable her, in a comparatively ſhort period, to raiſe a formidable navy; when we conſider, moreover, the reſources which ſhe will derive from her immenſe acceſſion of territory,* it cannot, we conceive, be denied, that ſome great extenſion of our power will be indiſpenſibly requiſite to enable us to preſerve that relative ſituation in reſpect of France, which it has always been neceſſary for us, not leſs for the intereſt of Europe, than for our own ſafety, to preſerve. Should the French be expelled from Egypt, and their expulſion from that country is, as we have invariably repreſented it to be, an object of primary importance, we venture to predict that, unleſs we retain poſſeſſion of Malta, they will, notwithſtanding any treaty that may be concluded, avail themſelves of the firſt favourable opportunity for regaining poſſeſſion of it. It has been long a fa-

* Eſtimated at 2,140 ſquare leagues, and containing 3,793,781 inhabitants!!!

vourite

vourite project with the French Cabinet, even before the revolution, and they now think it so essential to the injury, if not to the destruction of our Eastern trade and territory, that neither fraud nor force, intrigue nor invasion, will be spared, even during a peace, to accomplish it.

Unless the French accede to the principle here suggested, as the only admissible principle of negociation, their *insincerity* will be manifest to the world. In all their treaties with the Powers of the Continent, they have invariably prescribed their own terms, and these terms have always been raised, by the successes which their arms have obtained pending the negotiation. We now stand in the same situation nearly, in respect of them, in which they stood in respect of those powers. They and their allies have taken nothing from us; we have taken every thing from them; we are masters of the sea; the scanty remnants of their fleets dare not leave their ports; their commerce is annihilated; and, however they may threaten, they have not the means of injuring us. We, then, have doubtless the same right which they had, to prescribe terms; and there are paramount considerations which they had not, that should induce us to insist on such terms as are compatible with the principle before stated; and as they have invariably availed themselves of their superiority to increase their power, they cannot, with any shew of reason, or of fairness, nor without a direct manifestation of their insincerity, refuse to admit our right, in this respect, to follow their example. Convinced, as we are, that more depends on this peace, than on any treaty, nay on all the treaties of peace which have been heretofore concluded between the two countries; that not merely our own safety and independence, but, in a great degree, the future welfare and happiness of Europe, depend on the wisdom and energy of our councils at this important crisis; we earnestly hope that an extraordinary portion of caution and firmness will be exerted, and that, in the conclusion of a treaty with France, no one of the mighty consequences which it must involve, will be left without its adequate share of attention.

The Legislature have, with a degree of expedition proportioned to the exigency of the case, revived the old law, which had been suffered to expire, for the suspension of the Habeas Corpus Act. In the course of the debate on this subject, doubts were started by different members of the opposition as to the existence of proofs to justify so strong a measure. The futility of such doubts are sufficiently manifest to us, who are fully acquainted with the proceedings of the disaffected, their places of resort, their convivial meetings, their *treasonable toasts* * *and publications*, their *plan of instructions* to their emissaries, their oaths, and their objects. That men, whose aim is to subvert the established Constitution of the country, overthrow the Throne, and destroy Religion, should not be stopped in their wicked career, by the strong arm of authority, may be consistently maintained by the *radical reformers* of the age, but will scarcely be allowed by those who have a wish to preserve the existing institutions of society.

* One of the *mildest* of these, but which is sufficiently explanatory of their object, is "the three *outs*—without Kings, without Nobles, and without Priests." There are others, which exceed, in malignity, the venomous exhalations of a Robespierre and a Marat!

To Correspondents.—The Communications of our various Correspondents will be inserted in the Appendix to the present Volume, which will appear on the first of June.

N. B. has certainly misconceived the scope and tendency of the argument prefsed by *Academicus*, whose letter we have re-perused with attention, and find no reason to retract our commendation.

Academicus is apprized, that a note is left for him at the place to which his communications are usually sent.

APPENDIX.

TO VOLUME VIII.

D'Ivernois *on the Cauſes of Bonaparte's Uſurpation.*

(Continued from our laſt Appendix.)

IN the Seventh Chapter of this intereſting Work we find the two parties in the Councils engaged in a violent altercation reſpecting the forced loan, one of whom inſiſted on the neceſſity of enforcing it, and diſplayed a reſolution to renew, for that purpoſe, all thoſe means of terror which had been ſo ſucceſsfully employed during the life of Robeſpierre; while the other contended that its unproductiveneſs was a deciſive proof of its impolicy, and that therefore it ought to be aboliſhed. The laſt debate on this ſubject was on the 9th of of November, 1799, and the ſpeeches of the Jacobins on that day were concluſive as to the near approach of a new revolution; but the ſudden and unexpected arrival of Buonaparte gave a new turn to affairs, and a new direction to the perjury of the conſcript fathers of regenerated France. Speaking of this fortunate Uſurper, the Author ſays;—

"It appeared that until this day the Jacobins thought themſelves ſure of him, either through the medium of his brother Lucien, or from his intimate connections with Barras, or elſe becauſe he had formerly given a teſt of his Jacobiniſm on the 13th of Vendemaire (1795). They forgot that the Abbé Sieyes had long formed the plan of a new Conſtitution which he was anxious to ſubmit to trial in France, and which provided a place for a Supreme Head well calculated to ſatisfy the ambition of a younger ſon of a Corſican family.

"This was too bold and daring an enterprize not to be pleaſing to Bonaparte. As ſoon as he had ſworn, in concert with the High Prieſt, the deſtruction of their old aſſociates, he prolonged their ſecurity by a fraternal invitation, which no doubt appeared to him to be nothing more than a mere *ruſe de guerre*. On the 15th of Brumaire (November 6) he invited all the members of both Councils to a ſuperb feaſt in *the Temple of Victory*, where he drank to *the reunion of all Frenchmen*, and was one of the firſt who left the table in order to join the conſpirators.

"He was right in accelerating the execution of his plan, for ſome of the victims boaſted of having diſcovered it on that day. Accordingly nothing was ſo unlike a feaſt as this dinner; all the Journaliſts dared to ſay of it was, that *it was neceſſary to know when to be ſilent*, but that they would ſpeak of it, *at a proper time and place.** Every man underſtood their ſilence and conſtrued it properly.

Fixus quiſque toro, tacita formidine libat
Carnifices æpulus, incertaque pocula pallens
Haurit, et intentos capiti circumſpicit enſes.

* *Le Bién-Informé* of the 16th Brumaire.

"General Jourdan is ſaid to have been the only perſon invited who ſuſpected an ambuſcade and refuſed to attend the Civic banquet. It ſhould be remembered that, two centuries before, a ſimilar ſuſpicion had ſaved ſome of the Proteſtant leaders from the maſſacre of Saint Bartholomew, at the feaſts of *reunion* and peace to which they were invited by Catherine of Medicis. The Italian and French character do not amalgamate very well. The laſt, with their natural impetuoſity, will always be duped by the diſſimulation of the firſt, and will ſuffer themſelves to be hurried on to the commiſſion of crimes with the ſame facility with which theſe prepare the means and conceal the hand which directs the blow.

"Although the Preſidents of the two Councils were among the chiefs of the conſpiracy, and this circumſtance was of material ſervice to the cauſe, the principal difficulty conſiſted in ſecuring the troops. Neither the Directory, nor the Council of Five Hundred would have conſented to give the command of them to Bonaparte, and a motion to that effect would only have ſerved to put them on their guard. After much conſideration, it was deemed more prudent to make a private application to the cabal in the Council of Elders, who convened an extraordinary meeting of the Council, without giving any notice of it to thoſe members whoſe oppoſition they dreaded.

"On the morning of the 18th of Brumaire, Cornet informed the members who were aſſembled, that the poniards of the anarchiſts were ſuſpended over their heads, and that the only means of preventing a general maſſacre, was inſtantaneouſly to remove the ſittings of the two Councils to ſome place at a diſtance from Paris, and to entruſt the armed force to ſome General who was capable of ſaving the Republic. It was not neceſſary for the orator even to finiſh his ſpeech; for, on his recital of the dreadful dangers to which they were expoſed, his colleagues adopted the meaſures which he ſuggeſted, and confided to Bonaparte *the ſafety of the National Repreſentation.* Being ſummoned before them, he devoted himſelf to their orders, and encreaſed their alarm by ſaying,—"Look not to the paſt for examples to retard your progreſs. Nothing in hiſtory bears any reſemblance to the cloſe of the 18th century. The Republic was on the brink of deſtruction; you ſaw her danger; and your *decree* has ſaved her. Woe be to thoſe who would fain promote trouble and diſorder! I will apprehend them, with the aſſiſtance of General Lefebure, General Berthier, and all my companions in arms.*"

The

* "Roederer, who was the real confident of Bonaparte, has ſupplied us ith ſome authentic particulars of this firſt ſcene of the drama. He admits in his book, that *the plan of liberation was prepared in ſilence* by twenty Deputies, whoſe names he takes care to point out to the gratitude of the nation, even while he frankly calls them CONSPIRATORS. He adds, that theſe men repaired on the 7th of November to the reſidence of the Preſident of the Elders, where it was determined to convene an extraordinary meeting of that Council in the night of the 8th, and not to ſummon thoſe members who *might interrupt the diſcuſſion.*

"The General's Confident alſo informs us, that *he was not ignorant of the decree which the Elders were to paſs, and that he waited for it at home,* SURROUNDED BY A NUMEROUS STAFF, *until he ſhould be informed that it had paſſed.*

"This

" The act which was put into his hands, and which he thus dignified with the title of *decree*, was illegal and null, if ever act were ſo; not but that the Elders had a right to remove the ſittings of the Legiſlative Body out of the capital, but that this act could only become valid by being approved and promulgated by the Directory: beſides the right of chuſing a Generaliſſimo was excluſively veſted in the Directory; or, if either of the Councils could recommend a perſon to be choſen, it was the Council of Five Hundred, in which the right of propoſing ſuch meaſures was veſted by the Conſtitution. Accordingly, the ſurprize of this Council was extreme, when, being aſſembled ſome hours after, they received from the Elders the meſſage which announced the diſcovery of a new conſpiracy, the kind of dictatorſhip which had been conferred on Bonaparte, and the inſtantaneous adjournment of the Legiſlative Body to Saint-Cloud. The meſſage was ſcarcely read, when the General's brother, who happened to be Preſident, put an end to the ſitting, as if this notification was, of itſelf, ſufficient to render all further debates at Paris illegal. The Jacobins were ſo aſtoniſhed that they did not recollect that all that had yet been done was informal. They found themſelves diſmiſſed by ſurprize, and it was not until they began to make preparations for their departure for Saint-Cloud, that they perceived how eaſy it would have been for them to defeat the whole conſpiracy in the morning, by paſſing a ſentence of proſcription on their Preſident, the pretended Generaliſſimo, and all officers who ſhould acknowledge him for their commander. But Bonaparte, who, thanks to his faithful Lefebure, had already gained over the Directorial guard, now drew up the whole of the Pretorian guards, who never thought of examining the validity of the brevet which he produced, and which the Council of Five Hundred had not even attempted to diſpute. Exclamations of *Long live Bonaparte!* were heard wherever he appeared, and it has been aſſerted, that when he firſt heard them in the Tuilleries, he turned to his attendants, and coolly obſerved—*we are ſaved.* He had good reaſon for ſaying ſo, for victory was infallible.

" He learnt, however, the very next day, on his arrival at Saint-Cloud, that ſome members of the Elders repented of having gone a little too far, and he endeavoured to encourage them by the following harangue. " Repreſentatives, you are not now under ordinary circumſtances; you are upon a *volcano*. I was *tranquil* at Paris at the time when I received the decree which told me of the dangers of the Republic. I inſtantly called on, and found my military brethren, and we came to offer you the *arms* of the nation becauſe you were its *head*. If I had wiſhed to uſurp the ſupreme power, I ſhould not have ſtood in need of this authority from the Senate. More than once, and in circumſtances extremely favourable, have I been urged to aſſume it, by the voice of the nation, and by that of the troops who have been ſo ill-treated ever ſince they ceaſed to be under my orders."

" This fact, which was ſtrongly ſuſpected, is only curious becauſe the hiſtoriographer, by atteſting it, gives the lie direct to his hero, who told the Elders the next day but one, that he was *tranquil at Paris when he received their decree.*

" So little *tranquil* was he, that his proclamations to the troops were already compoſed and printed even before the law, by which he was proclaimed Generaliſſimo, was propoſed in the Council of Elders."

He then apprized them *that there was no longer any Directory*, and ſpoke of the importance of preſerving liberty, and, above all, *equality*.

" *And the conſtitution!*" exclaimed Linglet, all alarmed at ſeeing no notice whatever taken of it.—This exclamation ſupplied Bonaparte with the ſubject of a fine oratorical flouriſh.—" The *conſtitution!* you *violated* it, on the 18th of Fructidor, you *violated* it on the 22d of Floreal, you *violated* it on the 30th of Prairial. It has been invoked by every faction, it has been *violated* by them all.—It can no longer preſerve humanity, becauſe the *diapaſon* is gone.

" Here we ſee popular revolutions in their true colours. Who was this man then, that was bold enough to acknowledge at laſt that the attempt of the 18th of Fructidor was a mortal blow to the conſtitution, and to reproach the repreſentatives of the people with this political ſuicide? The very man who had meditated the blow, who had prepared, ordered, and ſupported it; who had made his ſoldiers deliberate on it, and who, from his inability to carry the plan into execution himſelf, had entruſted it to his lieutenants. The 18th of Fructidor! 'twas his own day, 'twas his own work, 'twas his own victory; every thing belonging to it was his, the plan, the means, the execution, and above all the profit.

" And as his old accomplices ſuffered ſome murmurs to eſcape when they ſaw that he turned it againſt them—" I ſpeak to you," ſaid he to them, " with the *frankneſs* of a ſoldier—you do not ſee in me a *miſerable intriguer* covered with a hypocritical maſk. I have given proofs of my devotion to the Republic, and all *diſſimulation* on my part is needleſs. I *declare* to you that as ſoon as the dangers which cauſed me to be entruſted with extraordinary powers ſhall be paſt, I WILL ABDICATE thoſe powers.

" This *declaration* and the harangues juſt quoted are contained in the Moniteur, a paper the moſt correct and the moſt perfect, on every thing connected with the debates, and which was printed before they had time to examine and correct it. On coolly re-peruſing Bonaparte's ſpeech, his hiſtoriographer was forced to admit that *he repented having gone too far*, which evidently refers to his promiſe of *abdication*. Rœderer, not content with ſuppreſſing this paſſage, has even given a new verſion of his hero's ſpeech, not recollecting that, if Livy put his own words into the mouths of his perſonages, it was becauſe there was no daily repoſitory for their harangues by the aid of which his falſhoods might be expoſed. The Moniteur, for example, makes no mention of the following trait which the modern Livy puts into the mouth of the French Scipio, in order to ſilence ſome Citizens who aſked each other if this was not a *conſpiracy*.—" They talk of a military government, and a conſpiracy. Ah! the moſt dangerous of all conſpiracies is that which preſſes on us from every ſide—the *public miſery* which daily increaſes."—The exclamation would have been very well-timed, but we may be allowed to doubt whether the Corſican thought much about the public miſery, and his ſtyle will be much more eaſily recognized in the following *tirade* which is extracted from the journals of that ſitting. " Shall I whom the coalition could not deſtroy tremble before a faction? If I am perfidious, be every one of you a Brutus. But if any orator, in the pay of a foreign power, ſhall dare to utter againſt your General the words *hors de la loi*, may the thunder of war cruſh him in an inſtant! Remember that the god of War and the god of Fortune accompany me on my march."

" In vain did he turn towards his brave comrades; as he uttered this invocation,

invocation, which had nearly produced an effect the very reverſe of that of Scipio Africanus. At leaſt, this may be inferred from the ſingular appeal of one of his minions, intended to make the ſenators aſhamed of their heſitation, and of the inſults which, in a low voice, they beſtowed on the ſaviour of France." Shall the man before whom *Europe and the world are ſtruck dumb with admiration* be regarded as a VILE IMPOSTOR?" exclaimed Cornudet, in conjuring his colleagues not to ſuffer themſelves to be tied down by *vain abſtractions.*

" This language is ſufficient to convey an idea of what paſſed in the Council of Elders. Beſides, Rœderer's account of it clearly proves that the principal actor did not more than half know his part, and that his prompters were more than once obliged to interrupt him, to correct him, and even to retract what he had juſt ſaid.

" But a much more difficult ſcene, though one much better adapted to his talents, was preparing. Somebody came to inform him that his friends were completely routed on the right wing, and that not one moment was to be loſt in renewing the combat, by his preſence. The zealous partizans of the conſtitution had, in fact, recovered their courage, and, while the Council of Elders had generouſly made a ſacrifice of that conſtitution, the Five Hundred had bound themſelves by an oath to maintain it, at the riſk of their lives. It muſt not be forgotten that the Anti-Jacobin Members took this oath with ſuch fervour that Lucien Bonaparte himſelf was forced to take it,* amidſt Bigonnet's acclamations of joy, who affirmed, not without reaſon, that this oath would *find its place in the annals of hiſtory.*

" But, above all, we muſt not overlook a comic and truly national trait, which enlivened the laſt ſighs of the French Conſtitution, and which Rœderer has preſerved as a proof of the excellent ſpirit of the times. While the conſcript Fathers were electrifying each other by taking the oath, a young officer, who was in the hall, ſaid to them *with phlegm and tranquillity:—Ah! you may ſwear my friends; but you'll have a proviſional government notwithſtanding?*† Another hummed in their ears an air from the *Epreuve Villageoiſe;*—

Ces ſermens là ça ne tient pas ferme.

" While the members were taking theſe farcical oaths with a piety truly Roman, Bonaparte made his appearance. At ſight of him the clamours became louder;—*Hors de la loi. Down with the Dictator. He has tarniſhed his glory. He acts like a King.* One voice was heard to exclaim *kill him, kill him.* He attempted to ſpeak and " direct the ſtorm;" but ſeveral of the ſenators ruſhed from their ſeats, ſurrounded him, and preſented a poniard. Every thing ſeemed to indicate a tragical end, when his grenadiers advanced a few ſteps to cover him with their own perſons, and carry him out of the hall. Thus ended this perilous conference between the new Cæſar and this aſſembly of Bruteſes, who, not having dared to ſacrifice him, made themſelves amends, like the man in the play, by *giving him his own,* and even by beſtowing on

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* " Rœderer, however, does him the juſtice to ſay, that *he was overwhelmed with grief and indignation, that burning tears fell down his cheeks, that he reſigned the popular magiſtracy, and depoſited his gown and ſcarf on the table,*"

† The force of the original is here loſt in the tranſlation, from the inadequacy of the language to expreſs it. " *On va vous donner du proviſoire.*" Rev.

him

him a few kicks on the breech.* His retreat ſet them at their eaſe, but that of his brother, whom the ſame grenadiers ſoon returned to liberate, by leaving them without a Preſident, embarraſſed them extremely. They continued, however, their deliberations. One of them propoſed to order the General to the bar to *anſwer for his conduct*; another, to decree that the ſix thouſand ſoldiers who attended him formed part of the guard of the Legiſlative Body, which was an attempt to gain them over by the lure of additional pay; and, a third, one *Delrel*, ſupported the courage of the aſſembly in the beſt manner he could, by telling the ſpectators—"*The bayonets don't frighten us; we are free here*;" He had no ſooner uttered theſe words, than the ſound of the ſoldiers feet, advancing in a quick march, was heard, and the bayonets re-appeared. At ſight of them, the only ſtruggle between the members was, who ſhould firſt leave the ſanctuary of the laws. Rœderer ſhall paint this theatrical ſcene:—"The grenadiers advance; the deputies fall one over another, endeavour to eſcape by every poſſible way, jump out of the windows, run through the gardens, and are every where received with abuſe which ſeveral of them ſought to avoid by ſtripping themſelves of their ſenatorial dreſſes, which they threw amongſt the trees, where they were found the next day."

General JOURDAN, who, two months before, had declared that in the event of any new revolution the *members would never quit their ſeats alive*, was the very firſt, it ſeems, to fly. Buonaparte then marſhalled his troops, and completed his project. He ordered the new Legiſlative Commiſſioners to decree, that the Legiſlative Body ſhould meet again at Paris, *in the exerciſe of their full rights*, on the 20th of February following. This decree was as faithfully obſerved as his own promiſe to abdicate his power. The account of this whole tranſaction, in which the character of the Conſul, the baſis of his authority, and the nature of this extraordinary revolution, are diſplayed in the cleareſt and fulleſt point of view, is not leſs intereſting than authentic. The congratulatory addreſſes preſented to Buonaparte on this occaſion, and the adulatory ſtrains of the Republican Poetaſters, will ſurpriſe any one who has not read the numerous addreſſes, of a ſimilar nature, that were preſented to Robeſpierre, and were publiſhed among the papers that were found in his houſe after his death. The Poet Le-Brun took all the gods of Olympus to witneſs that "the fortunate Buonaparte is too GREAT to deſcend to the throne of a King." The Poetaſter Chenier, in a fit of compaſſion for the Engliſh, conjured the ſame gods to tell him where they would take refuge when indignant Neptune ſhould have conveyed the GREAT Nation to their iſle,—but his poetry is too ſublime to admit of tranſlation—

"La GRANDE Nation à vaincre accoutumée,
Et le GRAND General guidant la GRANDE armée."

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* "If Rœderer may be credited, one of the deputies boaſted of having kicked Bonaparte. Another ſaid, on returning to the hall: *They did well in taking him out of my reach for I ſhould have killed him.* Reſpecting the laſt, Rœderer affirms that he did, in fact, follow the General, but without daring *to make a ſingle threatning movement againſt him.*"

Here

Here the *ape* prevails over the *tiger*, and the rigid muſcles of the grave critic, even when intent on a ſubject ſo ſerious, are forced to relax.

The picture drawn, by theſe new revolutioniſts, of the old revolutionary ſtate of things, from the eſtabliſhment of the Republic to their ſubverſion of the conſtitution, is to the full as hideous and diſguſting as any that was ever drawn by the moſt inveterate enemies of France; and amply juſtifies all the aſſertions of anti-revolutionary writers, and the conduct of thoſe governments who had inſiſted on the impoſſibility of concluding a ſafe or permanent peace with the Republic. In ſhort, it is clearly demonſtrated, that it required neither ability, nor genius, nor courage to overturn a fabric which was tottering on every ſide; the hand of a revolutionary infant would have ſufficed to remove the ſlender prop by which it was ſupported; nor were greater talents requiſite, in the opinion of our author, on the part of the Conſul, to ſeize the helm of government, and to build his own perſonal grandeur on the ruins of the Directorial ſyſtem.

Other circumſtances, too, combined to favour his attempt; and it is peculiarly worthy of obſervation, that the lower claſſes of ſociety, in favour of whom chiefly the revolutionary philoſophers and ſtateſmen profeſſed to have overturned the ancient Monarchy, with all its concomitant inſtitutions, that *their* oppreſſions might ceaſe, *their* condition be meliorated, and *their* comfort and happineſs promoted, have been ever the firſt to execrate the Revolution, to exclaim againſt it, as a ſource of tyranny, famine, and miſery to them; and to ſigh after and call for a change. However the friends of the revolution, in other countries, might be diſpoſed to queſtion the juſtice of this ſtatement, when made only by ANTI-JACOBINS, they will not, it is apprehended, be diſpoſed to impeach its validity, when ſupported by the evidence of the French Revolutioniſts themſelves.

"I can atteſt to you"—ſaid Cabanis—"that horror at the laws falſely called *popular* is by none more ſtrongly manifeſted, than by the indigent and labouring claſs of the community; that none offer up more ardent vows for a return to a ſyſtem of juſtice and ſecurity which the people now know to be the only ſyſtem capable of making the whole community enjoy the fruits of the opulence of the few;—I ſpeak with a knowledge of the fact," purſued this medical Deputy—"for I daily viſit the lower claſſes either in their cottages or in their garrets."

It was this combination of favourable circumſtances that enabled Bonaparte, whoſe perſonal character was of ſome ſervice to him, to ſucceed in this project without much riſk, or exertion.

"Though obſcured by the expedition to Egypt, his great military exploits ſtill gave him an immenſe advantage in the eyes of a nation, who, in all times, conſidered valour as the firſt of human qualities. The long abſence of this General, his cruſade, and even his dangers had effaced from the recollection of the Pariſians the maſſacres of Vendemiaire, and yet the Jacobins, whom he had ſo well ſerved on that occaſion, conſidered him thereby indiſſolubly bound to them and to their cauſe. Moderate men, too,

too, flattered themſelves with the idea that after having drunk the cup of adverſity, in Syria, to the very dregs, he would have learnt to appreciate not only the viciſſitudes of fortune, but the propriety of putting a ſtop, at any rate, to a war which already threatened the French territory. Even the Royaliſts themſelves wiſhed to ſee him in poſſeſſion of the ſupreme power, either from the hope of preſerving, under his reign, the ſmall remains of their fortune which they were about to loſe, or becauſe they flattered themſelves that the proviſional elevation of any individual, whoever he was, would be a neceſſary ſtep towards the acceſſion of the lawful monarch. In a word, every thing conſpired for the conſpirator.

" After this faithful picture of the ſtate of things, of the diſpoſition of the public, and eſpecially of the exhauſtion of the finances, it will no longer be a matter of aſtoniſhment that the victory of Saint-Cloud ſhould be called *the tearleſs victory*, and that it ſhould have coſt the conqueror nothing more than the coat of one of his guards which was torn in the croud. What will excite greater aſtoniſhment is, that all-eaſy as the enterprize was, he ſhould have ſurpaſſed even himſelf in duplicity, in order to inſure its ſucceſs.—" *All parties*," ſaid he in his proclamation, " *came to me.* All parties entruſted me with their deſigns, revealed their ſecrets to me, and aſked for my ſupport. *I refuſed to be a party man.*"

" It would have been difficult to have diſplayed more art in melting down *all parties* into his own, and although he would have done better not to boaſt of it afterwards, the diſſimulation which he had diſplayed in receiving their *confidential* communications, and their *ſecrets*, was an infallible means of forcing them all to throw themſelves into his arms, and to ſubmit to any conditions which he might chuſe to preſcribe.

" And, certainly, he muſt have played his part well, for he ſucceeded in deceiving even Barras who ought to have penetrated the inmoſt receſſes of his mind, and who thought that he had held out a ſufficient lure to his ambition by offering him half a throne. While Bonaparte received this offer like a boſom friend, he requeſted time to give a definitive anſwer, which he took care not to deliver till the morning of the 18th of Brumaire. " *Tell that man that I will never ſee him more.*" Such was the farewell compliment conveyed to him by one of the Aids-de-Camp of his old protegé. The protector was fully aware of what was expected from him, and, accordingly wrote immediately to the two Councils to ſay, that the perils of liberty *being paſt, he returned with joy to the rank of a private citizen*, and laid claim to no other merit than that of having *opened the road of glory to the illuſtrious warrior.*

" Barras now experienced great mortification in his retreat, on learning that, far from having ſucceeded in allaying his reſentment by reſigning his place, Bonaparte had juſt denounced him at Saint-Cloud. Whether from fear, or ſpite, Barras haſtened to inſert an equivocal letter in the public papers, in which while he acknowledged that the Conſul's new friends were *men of a ſuperior caſt*, he affirmed that their chief had ſolemnly *engaged to defend him againſt all his enemies*, whence he inferred that the denunciation at which they had evinced ſo much joy, muſt neceſſarily be a forgery. Bonaparte did not condeſcend to take any notice of this letter, although he might eaſily have replied to all his friends in diſgrace, collectively, without committing himſelf,

Vous deviez connâitre mon audace.
L'art des proſcriptions que j'apprenois ſous vous
M'enſeignait

M'enſeignait à vous perdre et dirigeait mes coups.
Il n'eſt pas d'amitiés entre les parricides.
* * * * * * * *
Citoyens révoltés, prétendus ſouverains,
Qui vous faites un jeu du malheur des humains,
Qui puiſant du carnage aux bras de la moleſſe;
Du meurtre et du plaiſir goûtez en vain l'Ivreſſe,
Mon nom deviendra cher aux ſiécles à venir,
Pour avoir ſeulement tenté de vous punir.

As this publication has not been tranſlated into Engliſh, and as it contains a great variety of important matter, we have entered more at large into it than we otherwiſe ſhould have done. It now only remains for us to notice the ſtate of the finances at the acceſſion of Bonaparte to the conſular throne, and the means which he has taken with a view to remedy the *irremediable* diſorder which prevailed in them.

(To be concluded in our next.)

A Letter from Alexander Hamilton, concerning the public Conduct and Character of John Adams, Eſq. Preſident of the United States. 8vo. Pp. 54. Lang. New York.

MOST of our readers are well acquainted with the character of Mr. HAMILTON: to ſuch as are not, it may be proper for us to ſtate ſome circumſtances reſpecting a perſon, who has rendered himſelf famous in the American annals, who long has been, and who yet is, a leading man in the United States.

This gentleman, who is a native of the Weſt Indies, having been, early in life, connected with a mercantile houſe at New York, went to take up his reſidence in that city, not many years before the breaking out of that revolt, which, by the *humane* inſtrumentality of a Howe and a Shelburne, terminated in the total ſeparation of the colonies from the mother country. Mr. Hamilton entered into the American army at a very early ſtage of the conteſt, and was ſoon diſtinguiſhed for his diſcretion and his valour. His high reputation for both procured him the poſt of Aid-de-Camp to General Waſhington, whoſe fame is, perhaps, more indebted to Mr. Hamilton than to any intrinſic merit of his own.

In the hiſtory of the war, we find Mr. Hamilton riſing from rank to rank, 'till, at the ſiege of York town, we ſee him a Colonel, commanding the attack on one of the redoubts, the capture of which decided the fate of Lord Cornwallis and his army. Mr. Hamilton's conduct on this occaſion was ſuch as mark the true hero. Previouſly to the aſſault, La Fayette, who was high in command in the American army, propoſed to Waſhington to put to death all the Britiſh officers and ſoldiers that ſhould be taken in the redoubts. Waſhington, who, as Dr. Smyth truly obſerves, "never did one generous action in his life," replied, that, as the Marquis had the chief

chief command of the aſſault, "he might *do as he pleaſed.*" This anſwer, which was very much like that of Pontius Pilate to the Jews, encouraged the baſe and vindictive Frenchman to give a poſitive order to Colonel Hamilton to execute his bloody intention. After the redoubts were ſubdued, La Fayette aſked why his order had not been obeyed, to which the gallant and humane Hamilton replied, that the Americans knew how to *fight*, but not to *murder*, in which ſentiment he was joined by the American ſoldiers, who heard the remonſtrance of La Fayette with indignation and abhorrence *.

The war being at an end, the army diſbanded, and no proviſion made for either ſoldiers or officers, Mr. Hamilton was led to the profeſſion of the law. He retired to Abany, where he ſecluded himſelf from the world for ſome months, at the end of which he was admitted to the bar, and, to the utter aſtoniſhment of every one, was, in a very little time, regarded as the moſt eminent advocate at a bar, which is far from being deſtitute either of legal knowledge or rhetorical talents. In this ſituation he acquired ſtill greater honour by his courageous reſiſtance of thoſe violent and unjuſt meaſures which were propoſed, and in ſome caſes, carried into execution, againſt the property and the perſons of the loyaliſts, who remained in the State after the evacuation of the city of New York. He had fought bravely againſt them, and he now, as bravely, defended them againſt the perſecution of thoſe ſelfiſh and malignant cowards, who had never dared to face them in the field: and, it may be ſafely aſſerted, that the ſtate of New York owed the reſtoration of its tranquillity and credit to his exertions more than to any other cauſe whatever.

When the federal government was eſtabliſhed, in the year 1788, Mr. Hamilton was appointed Secretary of the Treaſury, an office, in America, ſimilar to thoſe of our Lord Treaſurer and Chancellor of the Exchequer joined in one. This ſituation, conſidering the ſtate of the American finances, and the total want of public credit that prevailed, was a moſt arduous one; but Mr. Hamilton's genius, his inflexible integrity, and his indefatigable induſtry, ſurmounted all obſtacles. In a very ſhort ſpace, the American government regained the loſt confidence of both natives and foreigners; the payment of the public debts were provided for, trade and commerce revived, and the nation roſe to that importance, to which, without Mr. Hamilton's meaſures, it never would have attained.

Having thus grafted the ſoldier upon the merchant and the ſtateſman upon the lawyer; having excelled his contemporaries in all theſe widely various profeſſions, he was juſtly regarded as a man, to whom the nation might look with confidence in any future criſis of its affairs. The weight, which his advice always had with General Waſhington was well known; his ambition was gratified, as far as

* For a detail of theſe facts the reader is referred to the *American* account of the revolutionary war, publiſhed by Dobson of Philadelphia, and inſerted in the American edition of the Encyclopædia Britannica.

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it could be, under a government like that of America; but, ambition cannot ſupply the place of the means of exiſtence, and Mr. Hamilton, after having, for eight years, helped out his ſalary by the ſmall fortune he had acquired at the bar, was abſolutely compelled, by the fooliſh parſimony of the government, to return to that bar, in order to retrieve the loſſes which he had ſuſtained, and to pay the debts which he had contracted, in the ſervice of his country!

At the approach of the expected war with France, in 1798, he was appointed Major-General and Inſpector-General of the army of the United States, which nominally placed him next in command to General Waſhington, and, in reality, made him firſt in command, becauſe it was ſtipulated, that General Waſhington ſhould not act, unleſs the army was called into the field.

Such is the author of the work which we are about to examine, and which we conſider as of very great importance, as it fixes the character, and preſents an authentic account of the conduct, of one of thoſe men, who have been choſen to preſide over the affairs of the American Republic.

At the approach of the laſt election for Preſident, it appears, that the party, called Federaliſts, from their avowed attachment to the federal or general government, were ſomewhat divided in their opinions reſpecting the merits of Mr. PINCKNEY and Mr. ADAMS. Adams's partizans wiſhed to prevent Pinckney from having an equal number of votes with the man of their particular choice, and, by this means, to exclude him from all chance of the Preſidency. Others thought that Pinckney was entitled to, at leaſt, equal ſupport with Adams. Amongſt theſe was Mr. Hamilton, who warmly eſpouſed the cauſe of Mr. Pinckney, and who, having been baſely ſlandered, on that account, by Adams and his party, but more particularly by Adams himſelf, publiſhed the letter before us, as a juſtification of his own conduct, and as a means of inducing his fellow citizens to believe, that Adams was by no means ſuperior to Pinckney. The object of the publication is thus ſtated by the writer.

"Some of the warm perſonal friends of Mr. Adams are taking unwearied pains to diſparage the motives of thoſe Federaliſts who advocate the equal ſupport of General Pinckney at the approaching election of Preſident and Vice-Preſident. They are exhibited under a variety of aſpects equally derogatory. Sometimes they are verſatile, factious ſpirits, who cannot be long ſatisfied with any chief, however meritorious:—Sometimes they are ambitious ſpirits, who can be contented with no man that will not ſubmit to be governed by them:—Sometimes they are intriguing partiſans of Great Britain, who, devoted, to the advancement of her views, are incenſed againſt Mr. Adams for the independent impartiality of his conduct.

"In addition to a full ſhare of the obloquy vented againſt this deſcription of perſons collectively, peculiar accuſations have been deviſed to ſwell the catalogue of my demerits. Among theſe, the reſentment of diſappointed ambition forms a prominent feature. It is pretended, that had the Preſident, upon the demiſe of General Waſhington, appointed me commander

mander in chief, he would have been, in my eſtimation, all that is wiſe, and good, and great.

" It is neceſſary, for the public cauſe, to repel theſe ſlanders; by ſtating the real views of the perſons who are calumniated, and the reaſons of their conduct.

" In executing this taſk, with particular reference to myſelf, I ought to premiſe, that the ground upon which I ſtand is different from that of moſt of thoſe who are confounded with me as in purſuit of the ſame plan. While our object is common, our motives are variouſly diſſimilar. A part, well affected to Mr. Adams, have no other wiſh than to take a double chance againſt Mr. Jefferſon. Another part, feeling a diminution of confidence in him, ſtill hope that the general tenor of his conduct will be eſſentially right. Few go as far in their objections as I do. Not denying to Mr. Adams patriotiſm and integrity, and even talents of a certain kind, I ſhould be deficient in candour, were I to conceal the conviction, that he does not poſſeſs the talents adopted to the *adminiſtration* of government, and that there are great and intrinſic defects in his character, which unfit him for the office of Chief Magiſtrate."

The author proceeds to ſtate ſeveral facts to prove the weakneſs, vanity, jealouſy, and enviouſneſs, of Adams, from which we ſelect the following:

" Strong evidence of ſome traits of this character is to be found in a journal of Mr. Adams, which was ſent by the then Secretary of Foreign Affairs to Congreſs. The reading of this journal extremely embarraſſed his friends, eſpecially the delegates of Maſſachuſetts, who, more than once, interrupted it, and, at laſt, ſucceeding in putting a ſtop to it, on the ſuggeſtion that it bore the marks of a private and confidential paper, which, by ſome miſtake, had gotten into its preſent ſituation, and never could have been deſigned as a public document for the inſpection of Congreſs. The good humour of that body yielded to the ſuggeſtion.

" The particulars of this journal cannot be expected to have remained in my memory—but I recollect one which may ſerve as a ſample. Being among the gueſts invited to dine with the Count de Vergennes, Miniſter for Foreign Affairs, Mr. Adams thought fit to give a ſpecimen of American politeneſs, by conducting Madame de Vergennes to dinner: in the way, ſhe was pleaſed to make retribution in the current coin of French politeneſs—by ſaying to him, " *Monſieur* Adams, *vous etes le* Waſhington *de negociation.*" Stating the incident, he makes this comment upon it: " Theſe people have a very pretty knack of paying compliments." He might have added, they have alſo a very dextrous knack of diſguiſing a ſarcaſm.

" The opinion, however, which I have avowed, did not prevent my entering cordially into the plan of ſupporting Mr. Adams for the office of Vice-Preſident, under the new conſtitution. I ſtill thought that he had high claims upon the public gratitude, and poſſeſſed a ſubſtantial worth of character, which might atone for ſome great defects. In addition to this, it was well known, that he was a favourite of New-England, and it was obvious that his union with General Waſhington would tend to give the government in its outſet, all the ſtrength which it could derive from the character of the two principal magiſtrates. But it was deemed an eſſential point of caution to take care, that accident, or an intrigue of the oppoſers

poſers of the government, ſhould not raiſe Mr. Adams, inſtead of General Waſhington, to the firſt place. This, every friend of the Government would have conſidered as a diſaſtrous event; as well becauſe it would have diſplayed a capricious operation of the ſyſtem in elevating to the firſt ſtation, a man intended for the ſecond; as becauſe it was conceived that the incomparable ſuperior weight and tranſcendant popularity of General Waſhington, rendered his preſence at the head of the government, in its firſt organization, a matter of primary and indiſpenſable importance. It was therefore agreed that a few votes ſhould be diverted from Mr. Adams to other perſons, ſo as to inſure to General Waſhington a plurality.

"Great was my aſtoniſhment, and equally great my regret, when, afterwards, I learned from perſons of unqueſtionable veracity, that Mr. Adams *had complained of unfair treatment*, in not having been *permitted to take an equal chance with General Waſhington*, by leaving the votes to an uninfluenced current.

"The extreme egotiſm of the temper, which could blind a man to conſiderations ſo obvious as thoſe that had recommended the courſe purſued, cannot be enforced by my comment. It exceeded all that I had imagined, and ſhewed, in too ſtrong a light, that the vanity which I have aſcribed to him, exiſted to a degree that rendered it more than a harmleſs foible."

When the General Waſhington declared his intention of retiring from the Preſidency, Meſſrs. Adams and Thomas Pinckney were propoſed, by the fedral party, as the candidates at the enſuing election. Mr. Hamilton's account of the plans of party, and of the conduct of Adams, on that occaſion, gives us a tolerable correct idea of the real weight which the voice of the people has in republican elections, and alſo of the *patriotiſm* of a republican Chief Magiſtrate.

"The epoch at length arrived, when the retreat of General Waſhington made it neceſſary to fix upon a ſucceſſor. By this time, men of principal influence in the fedral party, whoſe ſituation had led them to an intimate acquaintance with Mr. Adams's character, began to entertain ſerious doubts about his fitneſs for the ſtation; yet, his pretenſions, in ſeveral reſpects, were ſo ſtrong, that after mature reflection, they thought it better to indulge their hopes than to liſten to their fears. To this concluſion, the deſire of preſerving harmony in the fedral party, was a weighty inducement. Accordingly it was determined to ſupport Mr. Adams for the chief magiſtracy.

"It was evidently of much conſequence to endeavour to have an eminent federaliſt Vice-Preſident. Mr. Thomas Pinckney, of South Carolina, was ſelected for this purpoſe. This gentleman, too little known in the north, had been all his life time diſtinguiſhed in the ſouth, for the mildneſs and amiableneſs of his manners, the rectitude and purity of his morals, and the ſoundneſs and correctneſs of his underſtanding, accompanied by an habitual diſcretion and ſelf-command, which has often occaſioned a parallel to be drawn between him and the venerated Waſhington. In addition to theſe recommendations, he had been, during a critical period, our Miniſter at the Court of London, and recently Envoy extraordinary to the Court of Spain; and in both theſe truſts, he had acquitted himſelf to the ſatisfaction of all parties. With the Court of Spain he had effected a treaty, which removed all the thorny ſubjects of contention, that had ſo long threatened the peace of the two countries, and ſtipulated for the United

United States, on their ſouthern frontier, and on the Miſſiſippi, advantages of real magnitude and importance.

"Well-informed men knew that the event of the election was extremely problematical; and, while the friends of Mr. Jefferſon predicted his ſucceſs with ſanguine confidence, his oppoſers feared that he might have at leaſt an equal chance with any fedral candidate.

"To exclude him was deemed, by the Federaliſts, a primary object. Thoſe of them who poſſeſſed the beſt means of judging, were of opinion that it was far leſs important, whether Mr. Adams or Mr. Pinckney was the ſucceſsful candidate, than that Mr. Jefferſon ſhould not be the perſon; and on this principle, it was underſtood among them, that the two firſt mentioned gentlemen ſhould be equally ſupported; leaving to caſual acceſſions of votes in favor of the one or the other, to turn the ſcale between them.

"In this plan I united with good faith; in the reſolution, to which I ſcrupulouſly adhered, of giving to each candidate an equal ſupport. This was done, wherever my influence extended; as was more particularly manifeſted in the State of New-York, where all the electors were my warm perſonal or political friends, and all gave a concurrent vote for the two federal candidates.

"It is true, that a faithful execution of this plan would have given Mr. Pinckney a ſomewhat better chance than Mr. Adams; nor ſhall it be concealed, that an iſſue favorable to the former would not have been diſagreeable to me; as indeed I declared at the time, in the circles of my confidential friends. My poſition was, that if chance ſhould decide in favor of Mr. Pinckney, it probably would not be a misfortune; ſince he, to every eſſential qualification for the office, added a temper far more diſcreet and conciliatory than that of Mr. Adams.

"This diſpoſition, on my part, at that juncture, proves, at leaſt, that my approbation of Mr. Adams has not originated in the diſappointment, to which it has been uncandidly attributed. No private motive could then have entered into it. Not the leaſt colliſion or miſunderſtanding had ever happened between that gentleman and myſelf—on the contrary, as I have already ſtated, I had reaſon individually to be pleaſed with him.

"No; the conſiderations which had reconciled me to the ſucceſs of Mr. Pinckney, were of a nature excluſively public. They reſulted from the diſguſting egotiſm, the diſtempered jealouſy, and the ungovernable indiſcretion of Mr. Adams's temper, joined to ſome doubts of the correctneſs of his maxims of adminiſtration. Though in matters of finance he had acted with the federal party; yet he had, more than once, broached theories at variance with his practice. And in converſation, he repeatedly made excurſions into the field of foreign politics, which alarmed the friends of the prevailing ſyſtem.

"The plan of giving equal ſupport to the two federal candidates was not purſued. Perſonal attachment for Mr. Adams, eſpecially in the New England States, cauſed a number of the votes to be withheld from Mr. Pinckney, and thrown away. The reſult was that Mr. Adams was elected Preſident by a majority of two votes, and Mr. Jefferſon Vice-Preſident.

"This iſſue demonſtrated the wiſdom of the plan which had been abandoned, and how greatly, in departing from it, the cauſe had been ſacrificed to the man. But for a ſort of miracle, the departure would have made Mr. Jefferſon Preſident. In each of the States of Pennſylvania, Virginia, and North

North Carolina, Mr. Adams had one vote. In the two latter States, the one vote was as much againſt the ſtream of popular prejudice, as it was againſt the opinions of the other Electors. The firmneſs of the individuals, who ſeparated from their colleagues, was ſo extraordinary, as to have been contrary to all probable calculation. Had only one of them thrown his vote into the other ſcale there would have been an equality and no election. Had two done it, the choice would have fallen upon Mr. Jefferſon.

"No one, ſincere in the opinion that this gentleman was an ineligible and dangerous Candidate, can heſitate in pronouncing, that in dropping Mr. Pinckney, too much was put at hazard; and that thoſe who promoted the other courſe, acted with prudence and propriety.

"It is a fact, which ought not to be forgotten, that Mr. Adams, who had evinced diſcontent, becauſe he had not been permitted to take an equal chance with General Waſhington, was engaged with all thoſe who had thought that Mr. Pinckney ought to have had an equal chance with him. But in this there is perfect conſiſtency. The ſame turn of temper is the ſolution of the diſpleaſures in both caſes.

"It is to this circumſtance of the equal ſupport of Mr. Pinckney, that we are in a great meaſure to refer the ſerious ſchiſm which has ſince grown up in the federal party.

"Mr. Adams never could forgive the men who had been engaged in the plan; though it embraced ſome of his moſt partial admirers. He has diſcovered bitter animoſity againſt ſeveral of them. Againſt me, his rage has been ſo vehement, as to have cauſed him more than once, to forget the decorum, which, in his ſituation, ought to have been an inviolable law. It will not appear an exaggeration to thoſe who have ſtudied his character, to ſuppoſe that he is capable of being alienated from a ſyſtem to which he has been attached, becauſe it is upheld by men whom he hates. How large a ſhare this may have had on ſome recent aberrations, cannot eaſily be determined."

Mr. Hamilton next adverts to the letter, which, upon Mr. Thomas Pinckney's appointment as Envoy to the Court of London, Adams wrote to Tench Coxe of Philadelphia. This is truly a moſt baſe and infamous tranſaction. We ſhall give Mr. Hamilton's account of it at length.

"The letter which has juſt appeared in the public prints, written by him, while Vice-Preſident, to Tench Coxe, is of itſelf evidence of the juſtneſs of this ſentiment. It is impoſſible to ſpeak of this tranſaction in terms ſuitable to its nature, without loſing ſight that Mr. Adams is Preſident of the United States.

"This letter avows the *ſuſpicion*, that the appointment of Mr. Pinckney to the Court of London, had been procured or promoted by Britiſh influence. And conſidering the parade with which the ſtory of the Duke of Leeds is told, it is fair to conſider that circumſtance as the principal, if not the ſole, ground of the odious and degrading ſuſpicion.

"Let any man of candour or knowledge of the world, pronounce on this ſpecies of evidence.

"It happened, unfortunately for the Pinckneys, that, while boys, and long before our revolution, they went to ſchool with a Britiſh Duke, who was afterwards Miniſter of the Britiſh government for the foreign department. This indiſcreet Duke, perhaps for no better reaſon than the deſire

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of ſaying ſomething to a parting American miniſter, and the want of ſomething better to ſay, divulges to him the dangerous ſecret, that the two Pinckneys had been his claſs-mates, and goes the alarming length of making enquiry about their health. From this it is ſagaciouſly inferred, that theſe gentlemen have "*many powerful old friends in England;*" and from this again, that the Duke of Leeds (of courſe of the number of theſe old friends) had procured by intrigue the appointment of one of his claſsmates to the Court of London; or, in the language of the letter, that much Britiſh influence had been exerted in the appointment.

"In the ſchool of jealouſy, ſtimulated by ill-will, logic like this may paſs for ſubſtantial; but what is it in the ſchool of reaſon and juſtice?

"Though this contaminating connection of the Pinckneys with the Duke of Leeds, in their juvenile years, did not hinder them from fighting for the independence of their native country throughout our revolution; yet, the ſuppoſition is, that the inſtant the war was terminated, it transformed them from the ſoldiers of liberty into the tools of the Britiſh monarchy.

"But the hoſtility of the Pinckneys to Mr. Adams, evidenced by their "long intrigue" againſt him, of which he ſpeaks in the letter, is perhaps intended as a ſtill ſtronger proof of their devotion to Great Britain—the argument may be thus underſtood. Mr. Adams is the bulwark of his country againſt foreign influence—The batteries of every foreign power, deſirous of acquiring an aſcendant in our affairs, are of conſequence always open againſt him—and, the preſumption therefore muſt be, that every citizen who is his enemy, is the confederate of one or another of thoſe foreign powers.

"Let us, without conteſting this argument of ſelf-love, examine into the facts upon which its applicability muſt depend.

"The evidence of "the long intrigue" ſeems to be, that the family of the Pinckney's contributed to limit the duration of Mr. Adams's commiſſion to the Court of London to the term of three years, in order to make way for ſome of themſelves to ſucceed him. This, it muſt be confeſſed, was a long-ſighted calculation in a government like ours.

"A ſummary of the tranſaction, will be the beſt comment on the inference which has been drawn.

"The reſolution of Congreſs by which Mr. Adams's commiſſion was limited, was a general one, applying to the commiſſions of all miniſters to foreign courts. When it was propoſed and adopted, it is certain that neither of the two Pinckney's was a member of Congreſs; and it is believed they were both at Charleſton, in South Carolina, their uſual place of abode, more than eight hundred miles diſtant from the ſeat of government.

"But they had, it ſeems, a *couſin*, Mr. Charles Pinckney, who was in congreſs; and this couſin it was who ſupported the reſtrictive reſolution. Let us enquire who ſeconded and voted for it.

"It was ſeconded by Mr. Howell, a member from Rhode Iſland, *the very perſon who nominated Mr. Adams as Miniſter to Great Britain*, and was voted for by the four eaſtern ſtates, with New York, New Jerſey, Maryland, and South Carolina. Mr. Gerry, always a zealous partizan of Mr. Adams, was among the ſupporters of the reſolution. To make out this to be a machination of the two Pinckneys, many things muſt be affirmed:—Firſt, that their couſin Charles is always ſubſervient to their views (which would equally prove that they have long been, and ſtill are, oppoſers of the

the federal adminiſtration:)—Second, that this cunning wight has been able to draw the *four eaſtern ſtates* into his plot, as well as New York, New Jerſey, Maryland, and South Carolina:—Third, that the Pinckneys could foreſee, at the diſtance of three years, the exiſtence of a ſtate of things which would enable them to reap the fruit of their contrivance.

"Would not the circumſtances better warrant the ſuſpicion that the reſolution was a contrivance of the friends of Mr. Adams, to facilitate in ſome way his election, and that Mr. Pinckney was their coadjutor, rather than their prompter?

"But the truth moſt probably is, that the meaſure was a mere precaution to bring under frequent review the propriety of continuing a miniſter at a particular court, and to facilitate the removal of a diſagreeable one, without the harſhneſs of formally diſplacing him. In a policy of this ſort, the cautious maxims of New England would very naturally have taken a lead.

"Thus in the very grounds of the ſuſpicion, as far as they appear, we find its refutation. The complete futility of it will now be illuſtrated by additional circumſtances.

"It is a fact, that the rigour with which the war was proſecuted by the Britiſh armies in our ſouthern quarter, had produced among the friends of our revolution there, more animoſity againſt the Britiſh government, than in the other parts of the United States: and it is a matter of notoriety, in the ſame quarter, that this diſpoſition was conſpicuous among the Pinckneys, and their connections. It may be added, that they were likewiſe known to have been attached to the French Revolution, and to have continued ſo, till long after the appointment of Mr. Thomas Pinckney to the Court of London.

"Theſe propenſities of the gentlemen were certainly not ſuch as to make them favourites of Great Britain, or the appointment of one of them to that court, an object of particular ſolicitude.

"As far as appeared at the time, the idea of nominating Mr. Thomas Pinckney, originated with the then Preſident himſelf: but whatever may have been its ſource, it is certain that it met the approbation of the whole adminiſtration, Mr. Jefferſon included. This fact alone, will go far to refute the ſurmiſe of a Britiſh agency in the appointment.

"Suppoſing that, contrary to all probability, Great Britain had really taken ſome unaccountable fancy for Mr. Pinckney, upon whom was her influence exerted?

"Had the virtuous, circumſpect *Waſhington* been enſnared in her inſidious toils? Had ſhe found means for once to ſoften the ſtern, inflexible hoſtility of Jefferſon? Had Randolph been won by her meretricious careſſes? Had Knox, the uniform friend of Mr. Adams, been corrupted by her ſeducing wiles? Or was it all the dark work of the *alien* Secretary of the Treaſury? Was it this arch juggler, who debauched the principles, or transformed the prejudices, of Mr. Pinckney; who perſuaded the Britiſh government to adopt him as a pliant inſtrument: who artfully induced the Preſident to propoſe him as of his own ſelection; who lulled the zealous vigilance of Jefferſon and Randolph, and ſurprized the unſuſpecting frankneſs of Knox?

"But when the thing had been accompliſhed, no matter by what means, it was ſurely to have been expected that the man of its choice would have been treated at the Court of London with diſtinguiſhed regard, and that

his conduct towards that court would have been marked, if not by ſome improper compliances, at leaſt by ſome diſplays of extraordinary complaiſance.

" Yet, ſtrange as it may appear, upon Mr. Adams's hypotheſis, it might be proved, if requiſite, that neither the one nor the other took place. It might be proved that, far from Mr. Pinckney's having experienced any flattering diſtinctions, incidents not pleaſant to his feelings, had occurred, and that in the diſcharge of his official functions, he had advanced pretenſions in favour of the United States, from which, with the approbation of the then Secretary of State, Mr. Jefferſon, he was inſtructed to deſiſt.

" What will Mr. Adams or his friends reply to all theſe facts? How will he be excuſed for indulging and declaring, on grounds ſo frivolous, a ſuſpicion ſo derogatory, of a man ſo meritorious—of a man who has acted in a manner ſo unexceptionable?

" But a more ſerious queſtion remains: How will Mr. Adams anſwer to the government and to his country, for having thus wantonly given the ſanction of his opinion to the worſt of the aſperſions which the enemies of the adminiſtration have impudently thrown upon it? Can we be ſurpriſed that ſuch a torrent of ſlander was poured out againſt it, when a man, the ſecond in official rank, the ſecond in the favour of the friends of the government, ſtooped to become himſelf one of its calumniators?—*It is peculiarly unlucky for Mr. Adams in this affair, that* HE HIMSELF *is known to have deſired, at the time, the appointment which was given to Mr. Pinckney.* The Preſident declined the meaſure, thinking that it was compatible neither with the ſpirit of the conſtitution nor with the dignity of the Government, to deſignate the Vice-Preſident to ſuch a ſtation.

" This letter, better than volumes, developes the true, the unfortunate character of Mr. Adams."

The Author might further have obſerved, that Adams, having been refuſed the appointment for himſelf, aſked it for his ſon-in-law, William Smith, which requeſt was alſo refuſed by General Waſhington. Hence his hatred of the Pinckneys and his foul inſinuations againſt them in his letter to Coxe.

Mr. Hamilton next enters into an examination of Adams's conduct *as Preſident.*

" It will be recollected that General Pinckney, the brother of Thomas, and the gentleman now ſupported together with Mr. Adams, had been deputed by Preſident Waſhington, as ſucceſſor to Mr. Monroe, and had been refuſed to be received by the French government in his quality of Miniſter Plenipotentiary.

" This, among thoſe of the well-informed, who felt a juſt ſenſibility for the honour of their country, excited much diſguſt and reſentment. But the oppoſition-party, ever too ready to juſtify the French government at the expence of their own, vindicated or apologized for the ill-treatment: and the maſs of the community, though diſpleaſed with it, did not appear to feel the full force of the indignity.

" As a final effort for accommodation, and as a mean, in caſe of failure, of enlightening and combining public opinion, it was reſolved to make another and a more ſolemn experiment, in the form of a commiſſion of three,

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"This meaſure (with ſome objections to the detail) was approved by all parties; by the Anti-federaliſts, becauſe they thought no evil ſo great as the rupture with France; by the Federaliſts, becauſe it was their ſyſtem to avoid war with every power, if it could be done without the ſacrifice of eſſential intereſts or abſolute humiliation.

"Even ſuch of them who conceived that the inſults of the French government, and the manifeſtation of its ill will, had already gone far enough to call for meaſures of vigour; perceiving that the nation was not generally penetrated with the ſame conviction, and would not ſupport with zeal, meaſures of that nature, unleſs their neceſſity was rendered ſtill more apparent, acquieſced in the expediency of another miſſion. They hoped that it would ſerve either to compoſe the differences which exiſted, or to make the neceſſity of reſiſtance to the violence of France, palpable to every good citizen.

"The expediency of the ſtep was ſuggeſted to Mr. Adams, through a federal channel, a conſiderable time before he determined to take it. He heſitated whether it could be done after the rejection of General Pinckney, without national debaſement. The doubt was an honourable one; it was afterwards very properly ſurrendered to the cogent reaſons which pleaded for a further experiment.

"The event of this experiment is freſh in our recollection. Our envoys, like our miniſter, were rejected. Tribute was demanded as a preliminary to negociation. To their immortal honour, though France at the time was proudly triumphant, they repelled the diſgraceful pretenſion. Americans will never forget that General Pinckney was a member, and an efficient member, of this commiſſion.

"This conduct of the French government, in which it is difficult to ſay, whether deſpotic inſolence or unbluſhing corruption was moſt prominent, electrified the American people with a becoming indignation. In vain the partizans of France attempted to extenuate. The public voice was diſtinct and audible. The nation, diſdaining ſo foul an overture, was ready to encounter the worſt conſequences of reſiſtance.

"Without imitating the flatterers of Mr. Adams, who, in derogation from the intrinſic force of circumſtances, and from the magnanimity of the nation, aſcribe to him the whole merits of producing the ſpirit which appeared in the community, it ſhall with cheerfulneſs be acknowledged, that he took upon the occaſion a manly and courageous lead—that he did all in his power to rouſe the pride of the nation—to inſpire it with a juſt ſenſe of the injuries and outrages which it had experienced, and to diſpoſe it to a firm and magnanimous reſiſtance; and that his efforts contributed materially to the end.

"The friends of the government were not agreed as to ulterior meaſures. Some were for immediate and unqualified war; others for a more mitigated courſe; the diſſolution of treaties, preparation of force by land and ſea, partial hoſtilities of a defenſive tendency; leaving to France the option of ſeeking accommodation, or proceeding to open war. The latter courſe prevailed.

"Though not as bold and energetic as the other; yet, conſidering the proſperous ſtate of French affairs, when it was adopted, and how many nations had been apalled and proſtrated by the French power—the conduct purſued bore ſufficiently the marks of courage and elevation to raiſe the national character to an exalted height throughout Europe.

" Much is it to be deplored that we ſhould have been precipitated from this proud eminence without neceſſity, without temptation.

" The latter conduct of the Preſident forms a painful contraſt to his commencement. Its effects have been directly the reverſe. It has ſunk the tone of the public mind—it has impaired the confidence of the friends of the government in the Executive Chief—it has diſtracted public opinion—it has unnerved the public councils—it has ſown the ſeeds of diſcord at home, and lowered the reputation of the government abroad.—The circumſtances which preceded, aggravate the diſagreeableneſs of the reſults. They prove that the injudicious things which have been acted, were not the effects of any regular plan, but the fortuitous emanations of momentary impulſes.

" The ſeſſion, which enſued the promulgation of the diſpatches of our commiſſioners, was about to commence. Mr. Adams arrived at Philadelphia from his ſeat at Quincey. The tone of his mind ſeemed to have been raiſed, rather than depreſſed.

" It was ſuggeſted to him, that it might be expedient to inſert in his Speech of Congreſs, a ſentiment of this import: That after the repeatedly rejected advances of this country, its dignity required that it ſhould be left with France in future to make the firſt overture; that if, deſirous of reconciliation, ſhe ſhould evince the diſpoſition by ſending a miniſter to this government, he would be received with the reſpect due to his character, and treated with in the frankneſs of a ſincere deſire of accommodation.

" The ſuggeſtion was received in a manner both indignant and intemperate.

" Mr. Adams declared as a ſentiment, which he had adopted on mature reflection:—*That if France ſhould ſend a Miniſter to-morrow, he would order him back the day after.*

" So imprudent an idea was eaſily refuted. Little argument was requiſite to ſhew that by a ſimilar ſyſtem of retaliation, when one government in a particular inſtance had refuſed the envoy of another, nations might entail upon each other perpetual hoſtility; mutually barring the avenues of explanation.

" In leſs than forty-eight hours from this extraordinary ſally, the mind of Mr. Adams underwent a total revolution—he reſolved not only to inſert in his ſpeech the ſentiment which had been propoſed to him, but to go farther, and to declare, *that if France would give explicit aſſurances of receiving a Miniſter from this country, with due reſpect, he would ſend one.*

" In vain was this extenſion of the ſentiment oppoſed by all his miniſters, as being equally incompatible with good policy, and with the dignity of the nation—he obſtinately perſiſted, and the pernicious declaration was introduced."

But the ſtill more inconſiſtent conduct of Mr. Adams, in his ſubſequent nomination of another ſupplicating embaſſy to the tyrants of France is a ſubject of ſeverer reprobation.

" The French miniſter for foreign relations, through the French Diplomatic Agent at the Hague, had opened a communication with Mr. Murray, our Reſident there, for the purpoſe of reviving negociations between the two countries. In this manner, aſſurances were given that France was diſpoſed to treat, and that a Miniſter from us would be received and accredited. But they were accompanied with intimations of the characters

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proper to be employed, and who would be likely to ſucceed; which was exceptionable, both as it favored of the pretenſion (juſtly cenſured by the Preſident himſelf) of preſcribing to other Governments how they were to manage their own affairs; and as it might, according to circumſtances, be conſtrued into a tacit condition of the promiſe to receive a Miniſter. Overtures ſo circuitous and informal, through a perſon who was not the regular organ of the French government for making them, to a perſon who was not the regular organ of the American government for receiving them, might be a very fit mode of preparing the way for the like overtures in a more authentic and obligatory ſhape: but they were a very inadequate baſis for the inſtitution of a new miſſion.

"When the Preſident pledged himſelf in his ſpeech to ſend a miniſter, if ſatisfactory aſſurances of a proper reception were given, he muſt have been underſtood to mean ſuch as were direct and official, not ſuch as were both informal and deſtitute of a competent ſanction.

"Yet upon this looſe and vague foundation, Mr. Adams precipitately nominated Mr. Murray as Envoy to the French Republic, without previous conſultation with any of his miniſters. The nomination itſelf was to each of them, even to the Secretary of State, his Conſtitutional Counſellor, in ſimilar affairs, the firſt notice of the project.

"Thus was the meaſure wrong, both as to mode and ſubſtance.

"A Preſident is not bound to conform to the advice of his Miniſters. He is even under no poſitive injunction to aſk or require it. But the conſtitution preſumes that he will conſult them; and the genius of our government and the public good recommend the practice.

"As the Preſident nominates his miniſters, and may diſplace them when he pleaſes, it muſt be his own fault if he be not ſurrounded by men, who for ability and integrity deſerve his confidence. And if his miniſters are of this character, the conſulting of them will always be likely to be uſeful to him and to the ſtate. Let it even be ſuppoſed that he is a man of talents ſuperior to the collected talents of all his miniſters (which can ſeldom happen, as the world has ſeen but few Fredericks), he may, nevertheleſs, often aſſiſt his judgment by a compariſon and colliſion of ideas. The greateſt genius, hurried away by the rapidity of its own conceptions, will occaſionally overlook obſtacles which ordinary and more phlegmatic men will diſcover, and which, when preſented to his conſideration, will be thought by himſelf deciſive objections to his plans.

"When, unhappily, an ordinary man dreams himſelf to be a Frederick, and through vanity refrains from counſelling with his conſtitutional adviſers, he is very apt to fall into the hands of miſerable intriguers, with whom his ſelf-love is more at eaſe, and who without difficulty ſlide into his confidence, and, by flattery, govern him.

"The ableſt men may profit by advice. Inferior men cannot diſpence with it; and if they do not get it through legitimate channels, it will find its way to them, through ſuch as are clandeſtine and impure.

"Very different from the practice of Mr. Adams was that of the modeſt and ſage Waſhington—He conſulted much, pondered much, reſolved ſlowly, reſolved ſurely.

"And as ſurely, Mr. Adams might have benefitted by the advice of his miniſters.

"The ſtately ſyſtem of not conſulting miniſters is likely to have a fur-

ther diſadvantage. It will tend to exclude from places of primary truſt, the men moſt fit to occupy them.

" Few and feeble are the intereſted inducements to accept a place in our adminiſtration. Far from being lucrative, there is not one which will not involve pecuniary ſacrifice to every *honeſt* man of pre-eminent talents. And has not experience ſhewn, that he muſt be fortunate indeed, if even the ſucceſsful execution of his taſk can ſecure to him conſideration and fame? Of a large harveſt of obloque he is ſure.

" If excluded from the counſels of the Executive Chief, his office muſt become truly inſignificant. What able and virtuous man will long conſent to be ſo miſerable a pageant!

" Every thing that tends to baniſh from the adminiſtration able men, tends to diminiſh the chances of able counſels. The probable operation of a ſyſtem of this kind, muſt be to conſign places of the higheſt truſt to incapable honeſt men, whoſe inducement will be a livelihood, or to capable diſhoneſt men, who will ſeek indirect indemnifications for the deficiency of direct and fair inducements.

" The precipitate nomination of Mr. Murray, brought Mr. Adams in an awkward predicament.

" He found it neceſſary to change his plan in its progreſs, and inſtead of one to nominate three envoys, and to ſuperadd a promiſe, that, though appointed, they ſhould not leave the United State till further and more perfect aſſurances were given by the French government.

" This remodification of the meaſures was a virtual acknowledgment that it had been premature. How unſeemly was this fluctuation in the Executive Chief. It argued either inſtability of views, or want of ſufficient conſideration beforehand. The one or the other, in an affair of ſo great moment, is a ſerious reproach.

" Additional and more competent aſſurances were received; but before the envoys departed, intelligence arrived of a new revolution in the French government; which, in violation of the conſtitution, had expelled two of the Directory.

" Another revolution: another conſtitution overthrown: ſurely here was reaſon for a pauſe, at leaſt till it was aſcertained that the new Directory would adhere to the engagement of its predeceſſors, and would not ſend back our envoys with diſgrace

" In the then poſture of French affairs, which externally as well as internally, were unproſperous, a pauſe was every way prudent. The recent revolution was a valid motive for it.

" Definitive compacts between nations, called real treaties, are binding, notwithſtanding revolutions of governments. But to apply the maxim to miniſterial acts, preparatory only to negociation, is to extend it too far; to apply it to ſuch acts of an unſtable revolutionary government (like that of France at that time) is to abuſe it.

" Had any policy of the moment demanded it, it would have been not at all ſurpriſing to have ſeen the new Directory diſavowing the aſſurance which had been given, and imputing it as a crime to the Ex-Directors, on the pretence that they had proſtrated the dignity of the republic by courting the renewal of negociation with a government, which had ſo groſsly inſulted it.

" Yet our envoys were diſpatched without a ratification of the aſſurance

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by the new Directory, at the hazard of the intereſts and honour of the country.

" Again, the dangerous and degrading ſyſtem of not conſulting miniſters, was acted upon.

" When the news of the revolution in the Directory arrived, Mr. Adams was at his ſeat in Maſſachuſetts. His miniſters addreſſed to him a joint letter, communicating the intelligence, and ſubmitting to his conſideration, whether that event ought not to ſuſpend the projected miſſion. In a letter which he afterwards wrote from the ſame place, he directed the preparation of a draft of inſtructions for the envoys, and intimated that their departure would be ſuſpended *for ſome time.*

" Shortly after he came to Trenton, where he adjuſted with his miniſters the tenor of the inſtructions to be given; but he obſerved a profound ſilence on the queſtion, whether it was expedient that the miſſion ſhould proceed.—The morning after the inſtructions were ſettled, he ſignified to the Secretary of State that the envoys *were immediately to depart.*"

Mr. Hamilton next adverts to the Preſident's diſmiſſion of Meſſrs. Pickering and M'Henry, and mentions ſome circumſtances that are no leſs curious in themſelves, than they are diſhonourable to Mr. Adams.

" The diſmiſſion of the Secretary at War took place about the ſame time. It was declared in the ſequel of a long converſation between the Preſident and him, of a nature to excite alternately pain and laughter; pain, for the weak and exceſſive indiſcretions of a chief magiſtrate of the United States; laughter, at the ludicrous topics which conſtituted charges againſt this officer.

" A prominent charge was, that the ſecretary, in a Report to the Houſe of Repreſentatives, had *eulogized General Waſhington,* and had attempted to eulogize General *Hamilton,* which was adduced as one proof of a combination, in which the Secretary was engaged, to depreciate and injure him the Preſident.

" Wonderful! paſſing wonderful! that an eulogy of the dead patriot and hero, of the admired and beloved Waſhington, conſecrated in the affections and reverence of his country, ſhould, in any ſhape, be irkſome to the ears of his ſucceſſor!"

Wonderful, however, as it appears, at the firſt view, it will appear much more wonderful, when contraſted with Mr. Adams's *public* profeſſions (as contained in his letters to the Houſes of Congreſs, and to the army) at the time of Waſhington's death. We ſhall inſert theſe letters here. Such teſtimonials of republican ſincerity are too often ſuffered to paſs away with the diurnal publications, in which they generally make their appearance.

To the two Houſes, Dec. 19, 1799.

" The letter herewith tranſmitted will inform you, that it has " pleaſed Divine Providence to remove from this life, *our excellent* " *fellow-citizen George Waſhington,* by the *purity* of his character and " a long ſeries of ſervices to his country, rendered *illuſtrious thro' the* " *world.* It remains for an affectionate and grateful people, in

" whoſe hearts he can never die, to pay ſuitable honour to his " memory."

To the Repreſentatives, Dec. 19, 1799.

" I receive with great reſpect and affection, the *condolence* of the " Houſe of Repreſentatives on the *melancholy and afflicting event*, " in the death of *the moſt illuſtrious and beloved perſonage, which this " country ever produced.* I ſympathize with you—with the nation, " and with good men through the world, in this *irreparable loſs*, " ſuſtained by us all."

To the Army, Dec. 20, 1799.

" The Preſident, *with deep regret*, announces to the army, the " death of *its beloved Chief* General George Waſhington. *Sharing " in the grief, which every heart muſt feel for ſo heavy and afflicting a " public loſs*, and deſirous to expreſs his *high ſenſe of the vaſt debt of " gratitude, which is due to the virtues, talents, and ever memorable " ſervices of the illuſtrious deceaſed*, he directs that funeral honors be " paid to him at all the military ſtations, and that the officers of the " army and of the ſeveral corps of volunteers wear crape on the left " arm by way of mourning for ſix months."

And yet the very man, who made the ſolemn profeſſion, did, in a few months afterwards reprove a high public officer, nay he actually diſmiſſed him from his office, for *eulogizing General Waſhington!* Another inſtance of ſuch baſe, ſuch profligate, ſuch abominable hypocriſy, is not to be found on record, except perhaps, in the annals of the French Revolution. Much, however, as we are ſhocked at what is here related of Adams, we are deceived if he was the only one, who profeſſed ſorrow, and actually put on the ſable weeds, for the death of Waſhington, and who ſecretly rejoiced at the event.

The laſt material occurrence, which our Author notices in the adminiſtration of Mr. Adams, is, his pardon of FRIES, and other capital offenders, in the inſurrection which took place in the State of Pennſylvania, during the ſpring of the year 1799, and which was generally thought to have been encouraged by the pardoning of the offenders in the former inſurrection in that State.

" The impunity, ſo often experienced, had made it an article in the creed of thoſe who were actuated by the inſurgent ſpirit, that neither the General nor the State Government dared to inflict capital puniſhment.

" To deſtroy this perſuaſion, to repreſs this dangerous ſpirit, it was eſſential that a ſalutary rigor ſhould have been exerted, and that thoſe who were under the influence of the one and the other ſhould be taught that they were the dupes of a fatal illuſion.

" Of this, Mr. Adams appeared ſo ſenſible, that *while the trials were pending*, he more than once imprudently threw out, that the accuſed muſt found their hopes of eſcape either in their innocence or in the lenity of the juries; ſince from him, in caſe of conviction, they would have nothing to expect.—And a very ſhort time before he pardoned them, he declared, with no ſmall oſtentation, that the miſtaken clemency of Waſhington on the former

mer occaſion, had been the cauſe of the ſecond inſurrection, and that *he would take care there ſhould not be a third, by giving the laws their full courſe againſt the convicted offenders.*

" Yet he thought proper, as if diſtruſting the courts and officers of the United States, to reſort through the Attorney-General to the counſel of the culprits, for a ſtatement of their caſes; in which was found, beſides ſome objections of form, the novel doctrine, diſavowed by every page of our law books, that treaſon does not conſiſt of reſiſtence by force to a public law; unleſs it be an act relative to the militia, or other military force.

" And upon this, or upon ſome other ground, not eaſy to be comprehended, he of a ſudden departed from all his former declarations, and againſt the unanimous advice of his miniſters, with the Attorney-General, came to the reſolution, which he executed, of pardoning all thoſe who had received ſentence of death.

" No wonder that the public was thunderſtruck at ſuch a reſult—that the friends of the government regarded it as a virtual dereliction—it was impoſſible to commit a greater error. The particular ſituation of Pennſylvania, the ſingular poſture of human affairs, in which there is ſo ſtrong a tendency to the diſorganization of government—the turbulent and malignant humours which exiſt, and are ſo induſtriouſly nouriſhed throughout the United States; every thing loudly demanded that the executive ſhould have acted with exemplary vigor, and ſhould have given a ſtriking demonſtration, that condign puniſhment would be the lot of the violent oppoſers of the laws.

" The contrary courſe, which was purſued, is the moſt inexplicable part of Mr. Adams's conduct. It ſhews him ſo much at variance with himſelf, as well as with ſound policy, that we are driven to ſeek a ſolution for it in ſome ſyſtem of conceſſion to his political enemies; a ſyſtem the moſt fatal for himſelf, and for the cauſe of public order, or any that he could poſſibly deviſe. It is by temporiſings like theſe, that men at the head of affairs, loſe the reſpect both of friends and foes; it is by temporiſings like theſe, that in times of fermentation and commotion, governments are proſtrated, which might eaſily have been upheld by an erect and impoſing attitude."

Having gone through the principal circumſtances in Mr. Adams's conduct, which had ſerved to produce his diſapprobation of him as Preſident, Mr. Hamilton ably defends himſelf againſt the charge of having entertained an unwarrantable bias in favour of foreign nations, and concludes his very excellent pamphlet in the following words:

" The ſtatement which has been made, ſhews that Mr. Adams has committed ſome poſitive and ſerious errors of adminiſtration; that in addition to theſe, he has certain fixed points of character which tend naturally to the detriment of any cauſe, of which he is the chief, of any adminiſtration of which he is the head; that by his ill humors and jealouſies he has already divided and diſtracted the ſupporters of the government; that he has furniſhed deadly weapons to its enemies by unfounded accuſations, and has weakened the force of its friends by decrying ſome of the moſt influential of them to the utmoſt of his power; and, let it be added, as the neceſſary effect of ſuch conduct, that he has made great progreſs in undermining the ground which was gained for the government by his predeceſſor, and that there is real cauſe to apprehend, it might totter, if not fall, under his

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future auſpices. A new government, conſtructed on free principles, is always weak, and muſt ſtand in need of the props of a firm and good adminiſtration; till time ſhall have rendered its authority venerable, and fortified it by habits of obedience.

"Yet with this opinion of Mr. Adams, I have finally reſolved not to adviſe the withholding from him a ſingle vote. The body of Federaliſts, for want of ſufficient knowledge of facts, are not convinced of the expediency of relinquiſhing him. It is even apparent, that a large proportion ſtill retain the attachment which was once a common ſentiment. Thoſe of them, therefore, who are diſſatisfied, as far as my information goes, are, generally ſpeaking, willing to forbear oppoſition, and to acquieſce in the equal ſupport of Mr. Adams with Mr. Pinckney, whom they prefer. Have they not a claim to equal deference from thoſe who continue attached to the former? Ought not theſe, in candor, to admit the poſſibility that the friends who differ from them, act not only from pure motives, but from cogent reaſons? Ought they not, by a co-operation in General Pinckney, to give a chance for what will be a *ſafe* iſſue, ſuppoſing that they are right in their preference, and the beſt iſſue, ſhould they happen to be miſtaken? Eſpecially, ſince by doing this, they will encreaſe the probability of excluding a third candidate, of whoſe unfitneſs all ſincere Federaliſts are convinced. If they do not purſue this courſe, they will certainly incur an immenſe reſponſibility to their friends and to the government.

"To promote this co-operation, to defend my own character, to vindicate thoſe friends, who with myſelf have been unkindly aſperſed, are the inducements for writing this letter. Accordingly, it will be my endeavor to regulate the communication of it in ſuch a manner as will not be likely to deprive Mr. Adams of a ſingle vote. Indeed, it is much my wiſh that its circulation could for ever be confined within narrow limits. I am ſenſible of the inconveniences of giving publicity to a ſimilar developement of the character of the Chief Magiſtrate of our country; and I lament the neceſſity of taking a ſtep which will involve that reſult. Yet to ſuppreſs truths, the diſcloſure of which is ſo intereſting to the public welfare as well as to the vindication of my friends and myſelf, did not appear to me juſtifiable.

"The reſtraints to which I ſubmit, are a proof of my diſpoſition to ſacrifice to the prepoſſeſſions of thoſe with whom I have heretofore thought and acted, and from whom in the preſent queſtion I am compelled to differ. To refrain from a decided oppoſition to Mr. Adams's re-election has been reluctantly ſanctioned by my judgment; which has been not a little perplexed between the unqualified conviction of his unfitneſs for the ſtation contemplated; and a ſenſe of the great importance of cultivating harmony among the ſupporters of the government; on whoſe firm union hereafter will probably depend the preſervation of order, tranquillity, liberty, property; the ſecurity of every ſocial and domeſtic bleſſing."

That this ſacrifice proved uſeleſs our Readers have been informed, but they muſt admire the frankneſs and public ſpirit of Mr. Hamilton, while they reprobate the hypocriſy and ſelfiſhneſs of Adams.

La

Le Grand Homme. The Great Man. 8vo. Pp. 30. 1800.

A Copy of this intereſting pamphlet, which has been printed, but not publiſhed, we believe, and written, we underſtand, by a man of diſtinguiſhed talents, having, accidentally, fallen into our hands, we think ſo highly of it, and deem the ſubject ſo intereſting, particularly to the admirers of the *great* Buonaparte, that, inſtead of analyſing it, we ſhall tranſlate it entire, by which, we are perſuaded, we ſhall render an acceptable ſervice to our readers, who will thus be enabled to form their own opinion of its merits.

We will ſpeak daggers to him but uſe none.

" When a prejudice which is founded on no good reaſon, and which may be attended with fatal conſequences, begins to take root in the public mind, it becomes the duty of every honeſt man, to endeavour to eradicate it, by ſhewing the weakneſs of its baſis. Thus has it been with the Corſican adventurer, whom a ſkilfulneſs of fraud, and an unuſual conſtancy of fortune, have rendered the deſpot of that nation, alike frivolous and cruel, who, wiſhing to obtain an imaginary liberty of which ſhe has poſſeſſed only the ſhadow, has, at length, ſucceeded, by a ſucceſſion of crimes, in reducing herſelf to a ſtate of ſlavery, wholly unexampled, even among the moſt barbarous nations.

" The good-fortune of Bonaparte now renders him an object of admiration to a great number of perſons who only conſider the point at which he has arrived, without examining his means, the circumſtances in which he was placed, and the degree of probability that exiſts of the continuance of the reign of this ſtage-monarch.

" In leſs than three years, we have ſeen this uſurper, whoſe entrance into public life was marked by an act of ingratitude to the deſcendants of that virtuous ſovereign who had brought him up at his own expence, obtain, at an infamous price, the command of the French army, and receive from the *ignorant vulgar** the titles of Hero, great General, and great Negociator. Republican flattery has juſt invented for him the denomination of Great Conſul, and his ſenſeleſs admirers dare to give him that of *Great Man.* It appears to me, that all thoſe who have watched this horrible revolution from its commencement, and amidſt the ſcenes of crimes in which the *Great Bonaparte* has played a part, more or leſs important, ſuch as that of executioner at the Thuileries, or pandar to Barras, can with difficulty

* If the reports in the papers might be credited, Mr. Sheridan, in the Lower Houſe, and one Peer in the Upper Houſe, beſtowed theſe appellations on the Corſican Uſurper. But ſuch reports muſt be libels on the parties, we ſhould think. Should we be miſtaken, however, we ſhall conſole ourſelves with the reflection, that no man can be called to the bar of *either* Houſe, for charging any of its members, with *ignorance* or *vulgarity*. To accuſe any honourable member of *bankruptcy* or *beggary* would indeed be a groſs breach of privilege; becauſe, though *knowledge* and *politeneſs*, form no part of the *ſtipulated* qualifications of repreſentatives, *property* certainly does; and, *therefore*, unqueſtionably, to ſay that any member was without it, would be a libel, and that of the worſt kind, according to Lord Mansfield. *Rev.*

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be perſuaded, that the *Great Conſul* is a great man. I ſee nothing *great* in him but his fortune—*Audaces fortuna juvat.* This is the key to all the ſucceſſes of the pretended hero of the day. Ten years of revolution and of war have ſhewn us, in France, ſeveral orators and men ſkilful in intrigue, defeated in their objects by the decided character of Robeſpierre; and among the enemies of France many celebrated Generals, whoſe valour and knowledge have often failed before the efforts of inexperienced leaders, who had nothing in their favour but an enterpriſing ſpirit and good fortune; but the *Great Man* has never appeared. Bonaparte, born of low parents, was brought up in the military ſchool (at Paris) by the bounty of Louis XVI. againſt whoſe cauſe he took up arms. I ſhall paſs over his early crimes; and ſhall not even dwell on the manner in which he fired, with grape-ſhot, on thoſe inhabitants of Paris who, in their ſimplicity, regard him as their benefactor.

" His immorality and want of delicacy having led him to accept the command which Barras made him purchaſe on a condition moſt degrading to a man of honour, he ſoon found himſelf at the head of an army deſtitute of every thing; and, on entering Italy, his only alternative was either to periſh through want with all his followers, or to endeavour to maintain himſelf by rapine and robbery. Thus then we ſee our *Great Man* beginning his career of glory, as leader of a banditti. The performance of this honourable part was extremely facilitated by the perfidious conduct of the Genoeſe, who will ever have to reproach themſelves for their baſeneſs, in having opened the gates of that beautiful country to men who entered it ſolely with a view to render it a ſcene of ruin and deſolation. The weakneſs of the different powers of Italy; the little union there was between them, the panic with which they were ſtricken, on witneſſing the rapid progreſs of the fortunate robber, whom they honoured, moſt undeſervedly, by comparing him to Attila, of whom he had nothing but the cruelty, unmixed with any portion of his energy, or of his reſpect for the repreſentative of the Moſt High;* the inferiority, in numbers, of the troops that could be oppoſed to an army, reinforced, in conſequence of its ſucceſs, by all the dregs of foreign countries, who flocked to the ſtandard of a man, who taught them the art of reſpecting no property, and abjuring all principle; perhaps, too, ſome errors of judgment in the plans or meaſures of the Generals who commanded thoſe excellent armies, whoſe valour and fidelity have ſtood the teſt of twelve years of war, not unmixed with misfortunes; and, laſtly, the talents of General Berthier, who directed all the operations of that campaign, will ſufficiently explain the conqueſts of the *Great Man* in Italy. The only perſonal merit of which he could boaſt, conſiſted in not having deſerted his colours, as he has ſince done in Egypt, and in having ſet the example, whenever pillage or profanation was about to be committed.

" The manner in which Bonaparte conducted himſelf, ſucceſſively to the Grand Duke of Tuſcany, the King of Sardinia, and the Sovereign Pontiff; the diſgraceful treaties which he compelled them to ſign, and which he was afterwards the firſt to violate; the barbarity (*unexampled in the hiſtory of the world*) with which, in violation of every law of nations, he de-

* " Let thoſe who are acquainted with hiſtory compare the conduct of Attila to Pope Leo I. or that of Alexander the Great to the High Prieſt of the Jews, with the conduct of Bonaparte to the vituous Pius VI. and then judge between them!"

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livered up, or, which is the ſame thing, ſuffered others to deliver up to the Spaniards the brave and unfortunate Auſtrian warriors whom the fate of war had ſubjected to his power,* are other traits in the character of the deſpicable object of reſpect, to folly and weakneſs.

" All experienced officers concur in the opinion that nothing ever betrayed a greater want of foreſight than Bonaparte's march towards Vienna in 1797. He expoſed himſelf to the greateſt danger, and, if the enemy had reſiſted but a little longer, his deſtruction was inevitable. The precipitation with which he ſigned the preliminaries of Leoben ſeem to demonſtrate his embarraſſment, and his anxiety to extricate himſelf from the ſituation in which he had imprudently involved himſelf, while the Republic and a part of Europe did him the honour to believe that he had dictated the law to a vanquiſhed enemy. It is probable that, that enemy might have played a much more brilliant part on this occaſion, than the *Great Man*, if they had been informed, in time, of the critical ſituation to which, it was affirmed, he had reduced himſelf, in oppoſition to the advice of Berthier, and from which it appears his *great* good luck extricated him much more than his *great* genius.

" The treaty of Campo Formio, which he honoured with his name, and by which he undid a part of what he had done by the preliminary treaty of Leoben, affords a fair criterion of his political talents. His principal object appears to have been the eſtabliſhment of his Ciſalpine Republic, the only offspring of the *Great* Conſul which the world yet enjoys.† At that time, it was in his power to play a very different part from that to which the want of reſources within himſelf or his timidity of diſpoſition forced him afterwards to ſubmit, by becoming the ſport of the factions which agitated France, and ſuffering himſelf to be ſent to Egypt, where he ought to have found a certain death, and the end of that reputation which his never-failing good luck had alone eſtabliſhed.‡ Bonaparte at this time, was at the

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* " Theſe unfortunate priſoners were in fact either ſold or given to the Spaniards, who deſtined them to work in the mines. They were almoſt all of them retaken, together with the enemy's ſhips on board of which they were, by Lord St. Vincent; they ſerved with diſtinction on board his fleet as long as it remained at ſea; and, as they arrived in an Engliſh port they were claimed by the Imperial Miniſter; and the Britiſh government, with a degree of generoſity worthy of the Sovereign and of the nation who entruſt them with their intereſts, not only gave them up without heſitation, but facilitated, by every means in their power, their return to their reſpective corps."

† " It is known that the daughter of Madame Buonaparte is not the child of her huſband; it is alſo known that the hero was aware that his friend Barras, when he gave him Madame Beauharnois for a wife, made him *a double preſent*."—As every one of our readers may not be ſufficiently acquainted with the hiſtory of the Great Conſul, to underſtand this alluſion, it may not be amiſs to appriſe them, that Madame Beauharnois, the wife of a French officer of rank, condeſcended to become the miſtreſs of the regicide Barras, and was actually pregnant by him, when ſhe married Bonaparte. *Rev.*

‡ " I do not believe that the moſt enthuſiaſtic admirers of this fortunate adventurer will dare to maintain that he had any idea, at that time, of becoming

the head of a numerous and victorious army, exclusively devoted to himself, and out of the reach of republican vengeance. What means for a man who had great views, whether they were directed to the public good, or to his private interest!

"The negociation which had been opened at Leoben successively produced the treaty of Campo Formio, the secret conferences at Seltz, and, lastly, the fruitless congress of Rastadt. The pretended hero of Italy, who had ostentatiously annexed his name to the two first transactions, which certainly do not entitle him to be ranked with those negociators whom Europe remembers with respect and gratitude, soon perceived that a political balance, hastily conceived by a Corsican and a Neapolitan, could neither suit the German Empire, nor Italy, (which Bonaparte seemed to have wholly sacrificed) nor yet France herself; and he contrived to escape the numerous embarrassments which his ignorance had prepared for him, by only appearing for a moment on the political stage at Rastadt, and by sending a revolutionary Poet, as his substitute, to the secret rendezvous at which the real fate of Europe was to be decided. It was at this period that the extravagant expedition to Egypt was settled. The *Great Man*, always guided by *his good sense*, eagerly embraced this chimerical project.* His proclamations, filled with *rhodomontades*, his first official reports, nay his very letters, prove the hopes which he entertained. The prompt and easy conquest of Malta, surrendered by the cowardice or the perfidy of the Knights who were entrusted with its defence, completely turned the head of Bonaparte who was already puffed up with false glory, and intoxicated with his usurped reputation. Ascribing every thing, henceforth, to his own genius, he thought success was the certain consequence of every enterprize

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coming the despot of France. There was then no chance in his favour; and the least shew of ambition would have been severely punished. His expedition to Egypt was only a skilful mode of getting rid of a man who was becoming formidable, and who seemed to have rendered too much service to the state to be put out of the way without a pretext. Nor will it be contended, that the great genius of Bonaparte formed, during his exile, the basis of that revolution which placed him on the throne; it is well known that he was, for a great length of time, cut off from all communication with the Continent, even so far as to be totally ignorant of the passing events. It was the Abbé Sieyes alone, who, in his closet at Paris as at Berlin, had been long engaged in preparing the crisis to which Bonaparte is indebted for his gigantic elevation. Sieyes was himself undecided in his choice of the man whom he intended to play, under him, the part of First Consul; it was necessary to have a military man of whom the troops stood in awe, and who enjoyed their confidence. He was induced to prefer Bonaparte (who soon repaid him for his preference with ingratitude) first, because he was a foreigner, and, secondly, because he had been absent from France for two years. The cunning and habitual good-fortune of the little Corsican did the rest."

* "A little time before he had as eagerly adopted the plan of a descent upon England, and seriously flattered himself that he should succeed; and if more extensive views had not, for a moment, diverted his attention from a project so easy of accomplishment, he would have completed the sum of his labours, by adding the conquest of Great Britain to his other exploits.

which

which he undertook; and the ſuperb victory of Aboukir, of which the IMMORTAL NELSON rendered him the degraded witneſs, only encreaſed his rage, without diminiſhing his hopes. His genius could ſupply him with no other means of revenge, than that of calumniating the memory of the French Admiral, who had only acted in obedience to his orders, and who fell a victim to that obedience.*

"The reſult of Bonaparte's campaign in Egypt is too freſh in the recollection of the world, to render any detailed account of it neceſſary here. I queſtion whether it can be made to ſupply the ſmalleſt proof of that military genius which is aſcribed to him. It is true, that, excepting a few ſcattered hordes of banditti who joined them, the French army, notwithſtanding the criminal and romantic promiſes with which their leaders had amuſed them, when they firſt embarked on this mad expedition, met with nothing but reſiſtance and difficulties wherever they went. Want and famine were, perhaps, the leaſt of the evils which they experienced; and if ever any of theſe wretched victims devoted to certain death by the chimerical project of the Directory, and of the Don Quixote, whom they choſe to accompliſh it, ſhould return to their native country, they will have to thank the conſtancy and good conduct of the foreign General,† who continued to make their preſervation the object of his attention, when the talents of Berthier had failed of ſucceſs, and when the deſire of ſaving his reputation had engaged him to imitate Bonaparte in his baſe deſertion. His campaign in *Egypt* ſupplies us with freſh opportunity for appreciating the pretended *Great Man*. Infamous hypocrite! Ali Bonaparte declared that *the French*, whoſe leader he was, *were the only Muſſulmans*, the allies of the Turks, *and the enemies of the Chriſtians*‡. This amiable proclamation was ſpeedily followed by the moſt atrocious cruelties; and the monſter who had bathed himſelf, at the Thuilleries, in the blood of the people who had then adopted him for their fellow-citizen, did not heſitate to maſſacre, in cold blood and without neceſſity, thouſands of victims at Alexandria and Cairo§. Soon after, meeting, in Sir SIDNEY SMITH, with an antagoniſt, equally enterpriſing but more able than himſelf, who frutirated all his plans, he added, by the baſe abandonment of his army at a moment when they ſtood in the greateſt need of his aſſiſtance, the character of a deſerter to the virtues of which he had, till now, given leſſons and an example to the world.

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* "It is known, that Bonaparte had forced Brueys, in ſpite of all his remonſtrances, to remain in the bay. It is true, indeed, that it required all the enterpriſing courage and talents of the Engliſh Admiral to attack and deſtroy the enemy's fleet, in that poſition. The whole hiſtory of the Revolution does not exhibit ſuch a man as Nelſon, nor ſuch a military atchievement as that at Aboukir."

† "Kleber, a German by birth, who formerly ſerved in the Auſtrian army. The deſire of obtaining more rapid promotion led him to follow the republican banners, under which he diſplayed, on all occaſions, the greateſt military knowledge."

‡ "This is the ſame good Mahometan who has ſince cauſed *Te Deum* to be ſung at Milan in honour of the battle of Marengo, which Deſaix had gained after he thought it loſt."

§ "Let any one read the hiſtory of theſe later times, and the reports of the General himſelf, and he will there find that what I advance is true."

"Let

" Let Cæſar, paſſing the Rubicon alone, in ſearch of new dangers, be compared with the *Great Conſul*, accompanied by generals whoſe talents and advice were indiſpenſibly neceſſary to him, flying to Europe in a ſmall veſſel, and abandoning his army (who had ſacrificed every thing to follow him) in the moſt deplorable ſtate, to the fury of the Ottomans, who were, indeed, inferior in talents, but ſuperior in numbers, and rendered active by the indefatigable genius of the brave Sir SIDNEY SMITH; let this compariſon be made and then decide which of the two was worthy to command the world, and which may be honoured with the title of *Great Man!*

" On his arrival at Paris, Bonaparte found a revolution which had been long prepared by the hand of a more ſkilful intriguer than himſelf;* who thought of uſing our adventurer as an inſtrument; but he became the dupe of the Conſul, who, aſſiſted by his friends, ſeized on the firſt part, and ſoon deſtroyed all the power of Sieyes. What paſſed at Saint-Cloud and confirmed the tranſitory power of Bonaparte, was alſo the work of another;—he was there indebted for his ſucceſs to his brother; and although this meaſure was nothing more than a feeble imitation of that of which Cromwell had ſet the example, he would not have dared to attempt it himſelf. I ſhall not enlarge on the more recent events of the Uſurper's reign; the execution of M. de *Frotté*, young DE TOUSTAIN, and of many other unfortunate victims, has proved to Europe, that the executioner of the Thuileries has ſtill the ſame ſoul, and ought, as it ſeems to me, to ſerve as a leſſon to thoſe worthy royaliſts whom he now thinks it his intereſt to flatter, and to allure to France, by aſſuming the maſk of pretended humanity; but whom he will not heſitate to ſacrifice the moment he ſhall deem their exiſtence uſeleſs to his deſigns.†

" Scarcely was the Firſt Conſul ſeated on the throne of crime when his vanity ſuggeſted to him the idea of notifying his elevation to all the lawful ſovereigns of Europe, whoſe equal he already felt himſelf to be. He availed himſelf of the pretext of his deſire to reſtore peace to Europe, of which he ſpoke in vague terms, in announcing his exaltation to the Emperors of Ger-

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* " The Abbé Sieyes, who, from the beginning of the Revolution, though always hidden behind the curtain, has directed its moſt important events,"

† " I ſhudder at ſeeing ſuch a number of emigrants, who, ſeduced by the affectation and moderate language of the Firſt Conſul, diſplay an eagerneſs to return to France. Moſt of theſe reſpectable victims of their duty and attachment to their King wiſh to recover their fortune, in order again to lay it at the feet of their Sovereign; while others hope to be able to work more efficaciouſly, even in France, for his reſtoration. I can venture to affirm that there are few of them (notwithſtanding the calumny which is heaped upon them) who are actuated by any other motives; innocence knows not diſtruſt; and, judging of others by their own hearts, their wiſhes, and that frivolity with which their whole nation is reproached, they only regard Bonaparte as the ſucceſſor of the Marats, the Robeſpierres, the Barreres, &c. and there are ſome of them who even flatter themſelves with the hope of finding in him a ſecond Monk, whoſe ſentiments they think he ſecretly cheriſhes. Great God! his heart is as different from the heart of that virtuous reſtorer of the Engliſh monarchy, as his little ſpirit of trick and intrigue is below the genius of Cromwell!"

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many and Ruſſia, and to the Kings of Great Britain and Pruſſia. I know not what anſwer he received from the laſt of theſe ſovereigns, who has long ſuppoſed it to be his political intereſt to court France; but it is impoſſible not to admire the manner in which the three former received the overtures of this upſtart; which were mere ſounds devoid of ſenſe. It appears to me, that a man muſt have paid very little attention to the progreſs of the Revolution, muſt be totally ignorant of its dangers, and deliberately cloſe his eyes againſt thoſe which ſtill exiſt, and which will continue to increaſe until the neceſſary example of the re-eſtabliſhment of order by the reſtoration of the French monarchy, in the perſon of Louis XVIII, be given to the world, to blame the anſwer of the Engliſh Miniſter to the inſolent advances of the little crowned Corſican, who is perhaps more dangerous than the *ſaid-diſant* annihilated Republic which he repreſents. It is only to be regretted that all the powers did not ſooner adopt a language as worthy of themſelves as neceſſary to the avowed enemy of their exiſtence.

"But it is ſtill time; all that is requiſite is openly to expreſs, and with that noble boldneſs from which a great ſovereign ought never to depart, the real object of the war. Auſtria and England have never had any other object in view than that of checking the progreſs of anarchy; it is for this purpoſe that they have made the greateſt ſacrifices in men and money, without ever ſuffering themſelves to be overawed by the gigantic power of the guilty Republic, or to be ſeduced by her perfidious offers. Theſe two are the only powers who have proved, by their conduct, that they know the depth of the revolutionary gulph. Ruſſia, indeed, had begun to ſet a noble example; but unhappily ſhe ſoon availed herſelf of her own declaration to withdraw her powerful aid from the coalition. The projects of ambition and aggrandizement which were imputed to Auſtria, the reproaches caſt upon England for her proud conduct on the element of which ſhe holds the empire, are imaginary pretexts deviſed by their enemies, who efficaciouſly ſerve the cauſe of France, by thus counteracting the meaſures of thoſe who ſtill oppoſe that deſtructive Coloſſus.

"Be this as it may, at the point at which matters are now arrived, perhaps a magnanimous, ſhort, and ſpecific proclamation, which ſhould merely announce to the French the firm determination to drive them back within their ancient limits and to reſtore their king, might produce the deſired effect. It is even poſſible that the other powers, whom it would deprive of every excuſe for the employment of evaſive chicanery, would find it the ſafeſt way to accede to it. What would it coſt to try the effect of this meaſure; which has been hitherto neglected, which does not bind powers to attempt what is impoſſible, which is due to the unfortunate family of the Bourbons, and which is certainly due to themſelves before they make up their minds to ſign a definitive treaty of peace with the Republic or her Conſul, a treaty which will indubiately prove the deſtruction of the world, by lulling the different governments into a falſe ſecurity and into the lethargic ſleep of death.

"After this digreſſion which the importance of the ſubject would not allow me to omit, I return to the laſt events of the hiſtory of the *Great Conſul*. Alarmed, on the one hand, at the rapid progreſs of the Auſtrian armies, and relying, on the other, on that good fortune which had never yet forſaken him, Boſſaparte marched into Italy;—but, as he never acts from the ſuggeſtions of his own mind, when he has any plans to deviſe or to execute, he appointed Berthier general of the army of reſerve, who was deſtined to repair the diſaſters which Maſſena and Suchet had experienced,

and repaired himſelf to the ſcene of action with all the pomp of an eaſtern Sultan;—ready to return to France, in the very probable event of a defeat of which, by this means, he would avoid the diſgrace, or, elſe, in caſe of a victory, to embelliſh his own brows with the laurels which had been reaped by another.

" The Battle of Marengo, not leſs extraordinary in its detail, than in its conſequences, exhibits a new trait in the character of Bonaparte. That memorable day, diſputed with obſtinacy, was on the point of being terminated entirely in favour of the Auſtrians. Berthier had given orders to ſound the retreat; and deſpair was the only reſource that was left to the Corſican Hero, when General Deſſaix, animated by one of thoſe movements of military inſpiration which even an enemy muſt admire, perceived an opening in one of the Auſtrian columns, by which he penetrated with only 250 horſe, and thus making the column give way, afforded, by his generous devotion to which he fell a victim, time for the French army to rally, and decided that victory the honour of which Bonaparte does not bluſh to arrogate to himſelf; and for which this man, as hypocritical as he is impious, dared affect to thank the Moſt High in the Cathedral Church of Milan.

" May this ſhort and impartial expoſition of the military and political life of a man who is indebted to Fortune for every thing he poſſeſſes, open the eyes of his enthuſiaſtic admirers! Sir SYDNEY SMITH has convinced him that he is not invincible; and when we attentively analize the greatneſs and exaltation of Bonaparte,

" Le maſque tombe, l'homme reſte,
Et le heros s'évanouit.
Quel eſt donc le héros ſolide
Dont la gloire ne ſoit qu'à lui?
C'eſt un Roi que l'Equité guide,
Et dont les vertus ſont l'appui;
Qui, prenant Titus pour modèle,
Du bonheur d'un peuple fidéle
Fait les plus cher de ſes ſouhaits;
Qui fuit la baſſe flatterie;
Et qui, père de la patrie,
Compte ſes jours par ſes bienfaits.

ROUSSEAU.

" Where is the Engliſhman ſo unjuſt, and the Frenchman ſo ungrateful for the kindneſs which he has experienced in a foreign land as not joyfully to apply theſe verſes? *

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* " It appears that the moſt faithful ally of GEORGE THE THIRD may be as eaſily recognized in the following lines.

" L'effort d'une vertu commune
Suffit pour faire un conquerant:
Celui qui dompte la fortune
Merite ſeul le nom de grande.
Il perd ſa volage aſſiſtance,
Sans rien perdre de la conſtance
Dont il vit ſes honneurs accrus:
Et ſa grande ame ne s'altère
Ni des triomphes de Tibère,
Ni des diſgraces de Varrus.

Syſtème

Syſtême des Connoiſſances chimiques, et de leurs applications aux phenomenes de la nature et de l'art, &c. i. e. A Syſtem of Chemical Knowledge, and its Application to the Phenomena of Nature and Art. By Cit. Fourcroy, Member of the National Inſtitute, Councillor of State, &c. 10 vols. 8vo. Price 50 francs; or the ſame in 5 vols. 4to. Price 72 francs. Baudouin. Paris. De Boffe, Dulau, and Co. London.

THE learned author of this voluminous work is too well known to the ſcientific world to require any eulogium from us. His indefatigable exertions in that branch to which he has devoted himſelf from an early period of his life have procured him the eſteem of learned men in every part of Europe. But even were he far leſs celebrated, the laborious taſk he has juſt completed would alone be ſufficient to eſtabliſh his fame. It differs eſſentially from all his former productions; and indeed we know of no work which contains ſo many facts collected with ſuch attention, and diſpoſed in ſuch a ſyſtematic order.

Thoſe who devote themſelves to the ſtudy of chemiſtry are well aware that they are indebted to Fourcroy for an exact and methodical plan for facilitating the knowledge of that ſcience. To ſuch individuals his previous works are too well known to need a repetition in this place. But notwithſtanding the progreſs made in this ſcience of late years, there ſtill remained a number of ſcattered facts, which it was neceſſary to arrange, in order that, when united together in a methodical manner, and dependent upon each other, they might be of more general utility, by facilitating the ſtudy of the ſcience: the obſtacles however to ſuch an arrangement muſt of courſe have been numerous and difficult: how far theſe have been overcome by the application and knowledge of the author, we will leave our readers to form an opinion.

The preliminary diſcourſe preſents at great length the whole plan, and it is rendered ſtill more intereſting by a collection of all the late diſcoveries which have been communicated to the Inſtitute, or publiſhed while this work was in the preſs. Thus a chaſm is filled, which, in productions of ſuch an extent, is generally inevitable.

There is another important advantage in this collection of facts, namely, that the baſes of the pneumatic doctrine are ſtated with that clearneſs and preciſion which could only be done by a perſon well verſed in the didactic art. It ſhould not therefore be conſidered as a mere compilation; for beſides the facts known even to the preſent time, it contains many diſcoveries of the author which have never yet been deſcribed.

The work is divided into eight ſections, of which we ſhall give a brief account, that our readers may be enabled to form an idea of its utility and importance.

Sect. I, which is a kind of introduction to the reſt, contains preliminary obſervations on chemiſtry, and the firſt principles for the ſtudy of that ſcience: it is divided into twelve articles. The firſt of theſe conſiſts of a definition of chemiſtry, its various appellations, its relative connection with, and difference from, the other ſciences.

Art. 2. On the "Diviſions and Branches of Chemiſtry," explains the different kinds of chemical ſcience; theſe he denominates *general*, or *philoſophical chemiſtry*, *meteorological chemiſtry*, *mineral chemiſtry*, *vegetable chemiſtry*, *animal chemiſtry*, *medicinal chemiſtry*, *economical* or *manufacturing chemiſtry*, and *domeſtic chemiſtry*.

Art. 3, contains a rapid ſketch of the hiſtory of this ſcience, the great revolutions in which are claſſed by the author under ſix periods; he alſo gives the names of thoſe learned men who exiſted in different ages, and whoſe important diſcoveries have tended in a great degree to the advancement of its progreſs.

Art. 4, treats on the chemical nature of bodies, on their component principles as admitted by chemiſts of different ages, the opinions of the ancient philoſophers on this ſubject; the notions of Paracelſus, Becher, Stahl, and others; the more accurate ideas, acquired in modern times, of the different kinds of compounds, &c.

Art. 5, relates to the analyſis or ſeparation of the elements of bodies by chemical proceſſes.

Art. 6, contains obſervations on ſyntheſis, or combination.

In Art. 7, the ſubject begins to be more complicated than in any of the former, which conſiſt merely of ſimple obſervations on the nature and object of the ſcience. But here the author enters more deeply into his taſk, when treating of what he calls the attraction of aggregation.

In Art. 8, M. Fourcroy examines the moſt general and remarkable facts relative to the attraction of compoſition; and in order to render theſe facts more ſtriking and methodical, he has arranged them as conſtant and invariable phenomena, as laws impoſed by nature, in the union and ſeparation of the conſtituent particles of compounds.

Art. 9, tends to exhibit the exiſtence of chemical phenomena in the productions of nature and art.

Art. 10, contains a clear definition of the principal operations of chemiſtry.

In Art. 11, the author gives the chemical claſſification of bodies in a more didactic and preciſe manner than in the diſcourſe prefixed to the work: this may be conſidered as an uſeful, and indeed indiſpenſable portion of the ſyſtem.

Art. 12, concludes with an account of the principal baſes of the methodical Nomenclature, as well as of the new ſigns or characters ſubſtituted for the hieroglyphics of the ancients. The author here takes an opportunity to ſhew the exact coincidence of the preſent names with the facts they are intended to expreſs, and how greatly they

they tend to facilitate and ſimplify the ſtudy of the ſcience, by their clearneſs and preciſion.

Sect. II. Contains the hiſtory of ſimple bodies, or thoſe which cannot be decompoſed; like the preceding ſection, it is divided into twelve articles.

Art. 1, conſiſts of general obſervations on thoſe bodies, together with their number and claſſification. The eleven ſucceeding articles are devoted to the chemical inveſtigation of the eleven genera of ſimple bodies, viz. light, caloric, oxigen and air, azote, hydrogen, carbon, phoſphorus, ſulphur, the diamond, and the metals. The hiſtory of each of theſe bodies is treated with that minuteneſs which their importance requires. The phyſical properties, the various ſtates in which they are afforded by nature, their combinations, uſes, and even the influence which their relative diſcovery has had upon the proſperity of mankind, alſo form a part of the particular hiſtory of ſimple compounds. The manner in which each of them may be burned, the different degrees of their combuſtion, oxidation or acidification, the various phenomena of flame, heat and motion, which attend combuſtion, the temperatures in which it takes place; the different reſults it affords, are all carefully attended to and claſſed among the properties of theſe bodies, on account of the intereſt they excite in the preſent ſtate of chemiſtry.

With reſpect to the metals, which form an article in the ſecond ſection, they appear to be placed here only for the purpoſe of connecting them with the claſs of ſimple and combuſtible bodies, and to prove, by expoſing the combuſtibility, that they cannot properly be placed in any other claſs. Their particular hiſtory however is given with the neceſſary exactneſs in Sect. VI.

The third ſection, with which the ſecond volume commences, is entitled "*On burned, oxided, or acid bodies,*" and is divided into ſixteen articles.

The firſt article is devoted to the examination of combuſtion, or of thoſe phenomena which tend to produce this effect, whether natural or artificial.

Art. 2, contains a chemical inquiry into the nature of water, or the oxide of hydrogen. The author conſiders it in its various natural ſtates, and its principal phyſical properties; its ſpecific gravity, its limpidity, level, cryſtalliſation, its characters in a ſtate of congelation, its fuſibility, the formation and condenſation of it in ſteam, &c.; he afterwards combines it with light and caloric, when he examines its fuſion, ebullition, dilatation, and gaſification. We are next preſented with the combination of water with oxigen, common air, and gaſeous hydrogen; its action upon carbon, phoſphorus, upon metals, in hot and cold temperatures, and concludes with the hiſtory of its decompoſition.

In Art. 3, the various ſpecies of metallic oxides are conſidered, together with thoſe which are not metallic; they are here, however, only conſidered in a ſuperficial manner, as their particular hiſtory

belongs either to the ſection on metals, or to that on organic vegetable and animal compounds.

Art. 4, relates to the general claſſification of acids, and affords obſervations and reſults upon acidification which now forms one of the moſt important baſes of chemical theory. The definition of theſe bodies, their acidity derived from oxigen, the particular diſtinction of thoſe, the radicles of which conſiſt of ſimple combuſtibles, their frequent double ſtate of acidity, the terms of the nomenclature intended to expreſs the nature and ſtate of them individually; the generic characters of theſe burned compounds; in ſhort, the various methods of claſſing them, either according to their greater or leſs capability of decompoſition, with reſpect to their gaſeous, liquid, or ſolid ſtates, to their relative energy, or by the different degrees of attraction for oxigen poſſeſſed by their radicals; all theſe ſubjects are contained in the article before us.

Art. 5, 6, and 7, give an elaborate hiſtory of the carbonic, phoſphoric, and phoſphorous acids.

The eighth and ninth contain an account of the ſulphuric and ſulphurous acids.

The nitric acid being moſt generally employed, the tenth article is occupied with its deſcription; in fact this acid may be conſidered as one of the moſt uſeful re-agents in chemiſtry.

The nitrous acid next forms the ſubject of the author's inveſtigation, in Art. 11; and the reader, by attentively comparing theſe two articles with what has been heretofore written on the nitric acid, will perceive the utility of this ſcience in regard to the pneumatic doctrine.

Art. 12, contains a table of the general properties of the metallic acids; the hiſtory of which is given in the ſection upon metals. Of twenty-one metals known to chemiſts, there are only four which are capable of acidification. Theſe which are analogous to the ſeven ſpecies above-mentioned, by their compoſition, are alſo compared with them in their properties. They are diſtinguiſhed from the others by their pulverulent ſtate, their rough and metallic taſte, the facility with which they may be decompoſed, their difficulty of ſolution, their ſpeedy return to the ſtate of oxide, which ſtate conſtantly precedes their acidity.

The thirteenth article treats on another ſeries of acids, connected with the preceding by moſt of their properties, though differing from them in their nature.

With reſpect to the muriatic acid, the author follows the ſame plan as he adopted when treating of thoſe beforementioned. He ſtates the method of extracting it from the muriates, the philoſophical and chemical properties of its gas and its ſolution in water, its action upon ſeveral oxides, &c. This account is ſucceeded by that of the oxigenated muriatic acid, which is examined by the author with the ſame accuracy as the former; he repreſents it as decompoſable by light, acting upon moſt combuſtible bodies as a powerful oxigenant,

oxigenant, not eaſily combining with water, and thus being quite diſtinct from the muriatic acid: its principal uſes are alſo pointed out.

The laſt two articles of this ſection relate to the fluoric and boracic acids: the former in a gaſeous ſtate and a liquid form, is diſtinguiſhable by its ſmell, its weight, its action on hard ſtones and glaſs, by its weakneſs when compared with ſeveral of the preceding kinds, its complete inactivity on combuſtible bodies, as well as the reſiſtance it makes even to the activity of ſuch ſubſtances. The boracic, which is one of the weakeſt of all the ſpecies, is particularly diſtinguiſhable on account of its ſolid and cryſtalline form, its weak taſte, its fixity and vitrifiable property, its difficult ſolubility in water, its abſolute want of action upon ſimple eatables. M. Fourcroy informs us in this article that he has made numerous attempts at different times to aſcertain the nature of this acid, but his experiments were unſucceſsful.

Sect. IV. *On the ſalifiable baſes, earths and alkalis.* This is divided into fourteen articles.

Art. 1 is occupied with obſervations on ſalifiable baſes in general, on earths in particular, and a definition and claſſification of conſiderable length. After this definition and an explanation of the earthy character, the author aſſerts that the ancient opinions concerning an elementary earth are entirely chimerical; and that the greater the progreſs in the ſtudy of the earths, the more their number has been found to increaſe. He diſtinguiſhes ſix earthy ſubſtances, which are very different from each other; the diviſion conſiſts of acid, or proper earths, of which there are four ſpecies, denominated ſilex, alumine, zircone, and glucine, and of alkaline earths, of which two ſpecies only are known, viz. magneſia and lime.

Art. 2 relates to ſilex, and contains its various names, its hiſtory, exiſtence in nature, extraction and purification, uſes, &c.

Alumine, which, on account of its greater changeableneſs and attractions, affords a number of chemical phenomena, is treated more at length than ſilex, and forms the ſubject of the third article. Zircone and glucine are examined with ſimilar attention in the two following articles:

The new earth very lately diſcovered by M. Gadolin, a Swediſh chemiſt, and called by him Ytterby, but more generally known on the Continent by the name of Gadolinite, is mentioned by the author in his preliminary diſcourſe, together with the reſult of his experiments on this ſubſtance.

Magneſia, which forms the ſubject of Art. 6, is now known to poſſeſs alkaline properties, and therefore differs from the four earths above-mentioned. Having long been confounded with abſorbent earths, on account of its property of eaſily forming combination with acids, the author deſcribes the manner in which it has been diſtinguiſhed by Hoffman and Black. Its different ſtates in nature, the manner of obtaining it pure, its external characters, the action ex-

cited on it by caloric, air, ſome combuſtible bodies, water, and the acids, as well as its combination with the four preceding earths, are alſo examined, and its various purpoſes and the method of employing it pointed out.

We cannot with juſtice to the learned author paſs over the ſeventh article of this ſection, which is one of the moſt remarkable, as it contains the hiſtory of lime. He ſucceſſively traces the hiſtorical facts of the principal diſcoveries which relate to this ſubſtance, including its natural hiſtory, its preparation in the kiln, and by chemical proceſs in general, the alteration it undergoes by the action of fire and air; its important combinations with phoſphorous, ſulphur, the phoſphorated hidrogen and ſulphurated gaſes, its action upon water, and the reciprocal action of water upon itſelf; the properties of its aqueous ſolution, or lime water, its attractions for acids, compared with thoſe of other baſes; its union by heat and water, with ſilex and alumine.

Art. 8, bearing the title "*On Alkalis in general*," explains the origin of the word, the alkaline characters, and their enumeration, as well as the claſſification of thoſe baſes. The author admits of five alkalis, which he arranges according to the order of their attraction for the acids: in articles 9, 10, 11, 12, and 13, he ſucceſſively examines barites, potaſh, ſoda, ſtrontian, and ammonia.

Art. 14 contains ſome general ideas on lithology, or the hiſtory of ſtones, in which the author gives an abſtract of the preſent ſtate of lithological knowledge: he alſo explains the diſtinctive characters of ſtones, and the method employed by lithologiſts, for making the neceſſary diſtinctions. The means employed by chemiſts for analyſing and ſeparating the various component parts of ſtones are alſo laid down with great preciſion.

It was not to be expected that a work of this nature would long remain unknown to the Britiſh public. A tranſlation of it has been undertaken, and is now far advanced.

Porte-feuille Politique d'un Ex-employè au Miniſtère de la Police-Generale, &c. i. e. *The Political Port-folio of a Perſon formerly attached to the Board of General Police*; *or an Eſſay on Public Inſtruction*, publiſhed by *Le Brun* (of Grenoble). 8vo. Pp. 344. 7s. Paris printed; imported by De Boeffe, Gerard-ſtreet, London. 1800.

CITIZEN Le Brun, who, we apprehend, is the author as well as publiſher of this notable production, begins by dividing the nations of Europe into two parts, one conſiſting of *dupes*, and the other of *rogues*. As a French Republican ſees but one nation in the world—La grande nation—we cannot be at a loſs for the premiſes whence our author has deduced this concluſion. Indeed, no ſtaunch royaliſt, no inveterate ariſtocrat, no determined enemy to the new order

order of things, ever drew a more horrid picture of Republican France than that which is here exhibited by this ardent republican. According to him, and we have private reaſons for knowing his repreſentations on this ſubject to be correct, as far as they go, the ſyſtem of Marat and his worthy aſſociates has been attended with the fulleſt ſucceſs, and the *demoralization* of the country (to uſe their own Gipſy-jargon) is complete;—in other words, all moral principle is eradicated from the hearts and minds of the abandoned ſubjects of the French Republican Conſul. But bad as France confeſſedly is, Mr. Le Brun is ſo ſturdy a reformer, that he does not deſpair of working a complete revolution in her moral and political ſtate, and to bring her back to the true ſtandard of republican purity, by the operation of one ſimple remedy—*The Converſion of the Churches into Playhouſes!*—Before, however, we enter upon an examination of the main ſubject of the book, we muſt cull ſome few beauties from the Preface.—And, firſt we ſhall notice the citizen's lamentations on the abſence of a republican ſpirit in France, which we hope will have ſome effect on the opinions of the republican ſpirits in England, whoſe incredulity on this point has hitherto been proof alike againſt arguments and fact.

"We have had a revolution in places, I mean to ſay that one ſet of men have taken the places of others, and that a multitude of thieves have enriched themſelves ſufficiently to become the objects of theft in their turn; but the great maſs of the people have not been revolutionized; they have ſtupidly degenerated; they have not only retained all their old vices, but have contracted new vices, and will continue to contract them, until a ſyſtem of *public inſtruction*, founded on their taſte, on their habits, ſhall have neutralized the peſtilential miaſmata with which they are ſurrounded, and the evil examples by which they are ſubdued."

The *taſte* and *habits* of a people, ſunk into debauchery and inured to vice, our readers will probably think, muſt form but an indifferent baſis for a ſyſtem of public inſtruction; and in ſuch a ſyſtem, there would evidently be what the French term an *action* and *re-action* between the foundation and the ſuperſtructure.—He is a hopeful projector who ſeeks to purify a depraved taſte, by flattering it; and to correct vicious habits by perpetuating them.

"For this *ſublime work* you muſt not employ exhauſted quacks, men filled with revolutionary prejudices;—you muſt chuſe for this *holy operation*, a virgin genius who has no communication with lepers; to whom all the windings of the human heart, all the conditions of ſociety are known; who ſees man as he is, a vain and rapacious animal, alternately prodigal and avaricious, diſhoneſt and indiſcreet, docile and proud, impatient of the yoke, and yet eaſily ſubdued, when a ſkilful hand takes care to conceal from his eyes the rein by which he is guided."

The firſt buſineſs of this *ſublime workman*, this *holy operator* is to be the deſtruction of the empire of *faſhion*, and the inſtitution of a *national dreſs*.

"No

" No legiſlator, worthy to be called ſuch, ever forgot to proſcribe faſhion and to ſubſtitute in its place conſtant and *indelible* cuſtoms. It is they which give a character and a *phyſiognomy* to a people; that attach them to manners, by an infinite number of ties, and retain them, without their knowledge, within the bounds of obedience and moderation. The Turks (I am not now ſpeaking of their government) have ſtill the ſame dreſs and the ſame habits, as prevailed in the time of Mahomet the Second:—It is true, indeed, that Mahomet the Firſt was a *legiſlator*."

This attachment of the Turks to their ancient cuſtoms is adduced, by this conſiſtent projector, in ſupport of his argument, not for the revival of *old* faſhions, but for the introduction of a *new* dreſs in the Republic. At preſent he inſiſts that every thing is *Engliſh*, and this mode of apeing foreigners he reprobates very juſtly, though he is egregiouſly deceived in ſuppoſing that the practice is peculiar to his own country; we heartily wiſh that were the caſe, but when we go into public and witneſs the beaſtly cuſtom of ſcratch wigs and cropped heads, making not *brutuſes*, but *brutes*, of the men, and deforming the native beauty of our women, a cuſtom, which notwithſtanding the aſſertion of citizen Le Brun, was imported from France, we are compelled to acknowledge that, in this reſpect, the Engliſh are as great apes as the French.

" What muſt we think of our legiſlative puppets, who have none but Engliſh carriages, Engliſh furniture, Engliſh beauffets, Engliſh clothes, Engliſh breakfaſts, Engliſh ſuppers, Engliſh horſes, with cropped tails, and gloomy children *faits à l'Anglaiſe?*

" If theſe *gentlemen* and *ladies* were not Republicans, but Frenchmen only, would they ſuffer the ignominious liveries of our mortal enemies to be worn in their preſence? No, they would ere this have created a *French etiquette*, which would be rigidly obſerved at the Conſular palace, at all the Miniſters' houſes, by all the Conſtituted Authorities, at all places of public amuſement, and even in the public walks, where no one would be admitted but in a *civico-national dreſs*. Every kind of faſhion would be expelled from their houſes.

" The Engliſh have carriages into which they cannot enter without the aid of a ladder; *they* would, therefore, order a carriage to be made of a form totally different and of a moderate height. The Anglo-Chouans wear a large hat, on which the national cockade is ſcarcely viſible; *they* would therefore, wear the majeſtic poliſh cap. Laſtly, they would make their faſhionable wives cover their nakedneſs. Far from this, they favour by their indifference, or by a ſmile of approbation, that contempt which is daily diſplayed for the new ſyſtem, at what are called *faſhionable* ſocieties.

The author then proceeds to laviſh his impudent and malevolent abuſe on the Abbé *de Lille*, whom any rational Frenchman would be proud to claim as his countryman, for he is indiſputably the beſt of the French poets, and is not leſs diſtinguiſhed for the brilliancy of his genius than for the ſuavity of his manners; not leſs reſpectable for his talents, than eſtimable for his virtues. But, in the eyes of citizen Le Brun, the good Abbé is guilty of a mortal ſin; firſt, by being

being a Chriſtian and a Prieſt; and, ſecondly, by having written a poem in which he deſcribes the leiſure hours of *a Lord of the Manor!*

To calumniate an enemy, that is, to tell the moſt wilful and atrocious falſhoods of him, to impute to him crimes which he never committed, and plans which he never conceived, is, we ſhould ſuppoſe, a ſure teſt of Republican virtue; it certainly has been practiſed by all the moſt diſtinguiſhed Republicans from Briſſot to Marat and from Marat to Buonaparte; the infamy of the attempt is worthy of the French Republican character; it is, at the ſame time, in them, an inſtance of groſs cowardice, for there is no poſſibility of retaliating; as the very worſt that can be ſaid of them falls very far ſhort of the truth. That our author poſſeſſes this virtue, in an eminent degree, may be ſeen by the following paſſage:—

"Kleber was aſſaſſinated in Egypt by order of the Engliſh. At this time the Cabinet of London keep in their pay the leaders of the Royal herd and the chief of the anarchial band, to aſſaſſinate Buonaparte. They have no wiſh to reſtore to the throne the *idol of gentlemen*. Children of a ſtupid pride, ridiculous dolls of vanity, they have no intention to give you back a taliſman dragged in the mud; their object is to reduce the inhabitants of France to the extreme of miſery; they ſeek to deſpoil you; it is France herſelf that they wiſh to diſmember—that they wiſh to annihilate!"

The *citizen* is more correct in his delineation of the manners and ſtate of his darling republic. He thus deſcribes "the perſonages who are at the head of affairs."

"We ſhall firſt find *Carnot* and *Talleyrand* able to prove their profound knowledge of their profeſſion. Some few of the prefects are not without merit; the majority of the Council of State is not bad; but, with the exception of four or five, if the reſt, both ſenators and tribunes, legiſlators and judges, were publicly aſked, before a national jury, what they have done, what they do, and what they are able to do, who raiſed them to their preſent ſituation, who taught them politics, who inſtructed them in the ſcience of legiſlation and government?—I am certain, that the bookſeller who would print their anſwers, would publiſh a book, that would be extremely diverting, extremely curious, and would have a very great ſale.

"See the difference, benevolent readers! . . . . Put the ſame queſtions to our generals, to our colonels; and you will probably not find one that will not give a pertinent anſwer, and prove himſelf, in all reſpects, on a level with, or above, his profeſſion. The reaſon of this is; that the *force of things*, and the danger of circumſtances have republicanized the army; and that their Supreme Chief is *a great maſter of the art.*"

This acknowledgment is followed by ſome infamous abuſe of the officers under the monarchy whom the author has the audacity to accuſe of cowardice; when the whole world knows that a braver ſet of men never exiſted than the officers of the French army, as the military hiſtory of Europe for centuries paſt will ſufficiently demonſtrate.

ſtrate.—If this man had ever read any thing beyond the Rights of Man, the Reports of the Spies of the Police, or the Tyburn Chronicle of the Revolution (which alone indeed would furniſh ample occupation for a life of ordinary length) he could not have forgotten the Colignis, the Tremouilles, the Montmorencis, the Bayards, the Turennes, the Condés, and a long train of illuſtrious heroes not leſs renowned for their attachment to their country, than for their military talents and courage. But a French *citizen* knows nothing of his country but her crimes, and eſteems none but her criminals. Hence he is more able to appreciate the ſtate of the Republic than that of the Monarchy.

" It muſt be acknowledged, then, that our ſituation is mixed and cannot laſt for any length of time; that our military principles are at direct variance with our civil principles; that the end to which our efforts are directed is not ſufficiently diſtinct; that the French people are not *inſtituted*; that there is no moral force to make them follow a regular and uniform courſe; and that, in this ſenſe, the revolution is not yet begun.

" Never will the male-contents who reflect be reconciled to the Republic ſo long as they perceive, at the head of affairs, the objects of their juſt hatred and contempt. The infamy—will they ſay—the groſs blunders, which theſe men have committed, they may commit again; having come forward under ſiniſter auſpices, they are undeſerving of the leaſt confidence. If we only ſaw in ſuch places men of information and ſpotleſs purity, who had, in the eyes of the whole nation, *been paſſed through the ſieve of a ſevere examination*; ſpite of our little prejudices, in ſpite of the reſiſtance of our vanity, in ſpite of the piercing cries of our private intereſt, tired, as we are, of the to and fro movements of hope, we ſhould become ſeriouſly and ſincerely attached to the new order of things. But this will never be the caſe, ſo long as we ſhall witneſs the triumph of ſolicitation, and of petticoat-influence; and ſo long as the aſſociates in law-making, in dilapidation; in killing, in *demoralization*, or in nullity, ſhall obtain the preference. —This is what all France *whiſpers*; I am only her echo."

So much for the virtuous rulers of the incorruptible Republic; and ſo much for the author's preface, to which we have allotted ſo large a portion of room, that our limits will not allow us to expatiate as we intended on the body of the book;—which is divided into three ſections. The author compoſed it, it ſeems, for the uſe only of thoſe claſſes of ſociety, who, moſt aſſuredly, will not put themſelves to the expence of purchaſing it; nor, in all probability, to the trouble of reading it. " I only write for the inſtruction of the *poor* and of men of *moderate incomes*;—whenever I ſhall have occaſion to ſpeak of the *rich*, it will only be for the purpoſe of pointing out the abuſes which are inſeparable from their exiſtence."

His firſt grand object of reform, is the eſtabliſhment of what he calls *Scenical Schools*. " I wiſh to ſubſtantiate theatres in the place of churches; theatrical repreſentations in the place of ſermons; and to transform actors and actreſſes into miniſters of morality."—No leſs than fifteen chapters are devoted to the developement of this

notable

notable plan; all of them, more or less, interspersed with such *upright* sentiments and such *shrewd* remarks as those which we have quoted above. He gives a most woeful account of the existing theatres at Paris.

"An unlettered and stupid race of young men whose honour consists in ignorance and cowardice; *servum pecus*; whose knowledge is confined to an imitation of the impure relics of an order whose only merit is to be found in the cold insolence of Anglican manners, and in the folly of an inarticulate jargon; this race, I say, gives approbation and success to a thousand rhapsodies whose stupidity forms their least defect; to those indigested and disgustful farces, which *the mob of former times would scarcely tolerate*, but which *now constitute the delight of a populace decorated with the title of decent people.*"

So that a *monarchial mob*, it seems, by the confession of this French *citizen*, is more decent and virtuous than a *republican gentry!* It was worth while, for the production of this effect, to murder a king, to rob a nation, and to cut the throats of three million of men!

"It is not to be wondered at that all the filth delivered at Montansier's theatre, is listened to with pleasure by the crowd of prostitutes who frequent it; but that mothers of families should take their children there, as if fearful that they should not become depraved sufficiently soon, enrages though it does not astonish me, because, unfortunately, I know full well, that *the multitude when left to itself is most vile and contemptible.*"

Surely this is a libel not only upon *the sovereignty of the people*, but on the great consul himself who derives *his* sovereignty from *their* sovereignty. When the *source* is thus impure what must the *stream* be? The certain consequence of the continuance of the present system of theatrical amusements, and of taking money for admission (his *scenical schools* are to be all *free*,) he asserts will be highly destructive. "At the opera will always be seen shameless nymphs assuming, in their dances, the most lascivious attitudes, and displaying the whole of their fine legs, and all the rest to any body who will pay for it."

"Vice of every description will remain sacred."

In contending for the indispensible necessity of his proposed reform, he makes the following *sapient* remarks.

"We undertook to perform what no Legislator had ever dared to attempt. By the aid of reason alone, and without employing any celestial machine, we constructed a political edifice; but the people who had only been accustomed to receive morality through the medium of superstition, found no substitute for that medium in the new system. They consequently have remained unprovided with any means of instruction, and have preserved, from habit, many superstitious practices which have no connection with good manners, *nor with their present situation.*"

This is a direct confession that *republicanism*, at least *French republicanism*, has no kind of connection with *religion*.

"In

" In order to render men happy and free, it was not ſufficient to remove from their minds *the chimeras of another world*; not to acknowledge two chiefs, two Legiſlators, two countries; to emancipate them from their ſubjection to contradictory duties which prevent them from being, at the ſame time, devotees and citizens; to relieve them, in ſhort, from the tutelage of prieſts who only governed them to brutalize them; it was farther neceſſary to ſubſtitute for *vain ceremonies*, an inſtitution capable of making them feel their futility; and to eſtabliſh immediately an object of compariſon more uſeful, more agreeable, and, conſequently, more worthy of eſteem. Then political unity would have been reſtored; without which no ſtate nor government will ever be well conſtituted."

Again—

" The ancient Romans required *Panem et Circenſes*, which ſignifies, for the moderns, *ſoup and maſs*. The people are fond of ſhews, but, in order to render them agreeable, they muſt be given *gratis*. On this condition, every thing is well received. Now, the people are made to ſing Latin which they do not underſtand; to mutter homelies the moſt tireſome and inſignificant; to repeat the litany, the roſary, and the chaplet; and, they take nearly as much pleaſure in all this, as in ſeeing *Punch*. What a reception will they give to ſubjects of morality well choſen; reduced to action, and ſometimes adorned with dances and embelliſhed with muſic? The croud will be much greater at the doors of the Scenic ſchools than it is now at the church-doors."

That it may very eaſily be, without any danger of an over-flowing houſe; but enough of this impious ribaldry, which we ſhould not have quoted, but to ſhew with what coolneſs theſe minions of the Firſt Conſul ſit down to propoſe means for ſuppreſſing every principle of Chriſtianity in the minds of his ſlaves; and to convince thoſe, who fooliſhly believe that Bonaparte is favorable to the reſtoration of religion in his Republic, that they are egregiouſly deceived. For, it muſt never be forgotten, that he is the tyrant of the preſs, and that no man dare publiſh in France a ſingle line which does not perfectly meet with his approbation. Thus while he encourages the moſt impious attacks on religion and royalty, the leaſt reflection on his own perſon and government is puniſhed with the utmoſt ſeverity, and even without the form of trial, or a compliance with any of the rules preſcribed by the law. One, among a thouſand inſtances of this ſort which have come within our own knowledge, we ſhall take this opportunity of relating. In September laſt, a French gentleman, who had commenced the trade of a bookſeller in London, where he had reſided ſince the beginning of the revolution, went to France, to make a purchaſe of books, under the protection of a regular paſſport which had been ſent him for the purpoſe. On his arrival at *Beauvais*, he was ſtopped by a municipal officer, who interrogated him very cloſely, when the gentleman produced his paſſport, but the other charged him with having publiſhed a book which contained a violent attack on Buonaparte; he proteſted, and with great truth, that he had

had neither ſeen nor heard of the book; this, however, did not ſatisfy the officer who ſent him a priſoner to Paris. He was there examined by the Police, who, being convinced of his ignorance of the book in queſtion, obſerved that the houſe in London, in which he was a partner, had publiſhed the works of Sir FRANCIS D'IVERNOIS, who had reflected *very* ſtrongly both on the Firſt Conſul and on the French Republic; in vain did the other alledge that the houſe had no intereſt whatever in the book, and that their names had been inſerted in the title-page, even without their knowledge:—he was committed a cloſe priſoner to the *Temple*, where he remains in cuſtody to this day! Such is the *freedom* which prevails in the *free* Republic of France; and ſuch is the *greatneſs of mind* diſplayed by the *Great Conſul* of the *Great Nation*. *Turkiſh tyranny*, we venture to aſſert, is preferable to *ſuch freedom*. What degree of reſpect is paid to the liberty of the preſs in particular, may eaſily be collected from the following propoſition of our author, for defraying the expences of his *ſcenical ſchools*.

"The government, harraſſed by the *journaliſts*, of whom one part preached anarchy and the other royalty, have deſtroyed the writing-deſks of a great number of them, and thrown their pens into the fire; but they are ſtill obliged to watch the remainder of them very cloſely, and their utmoſt exertions are not more than ſufficient to prevent them from doing harm. The good which ought to reſult from the action of ſo powerful a political ſpring as the journals is not produced. This ſpring has becomerufty in the hands of individuals, who, making their journals a means of ſubſiſtance, are only intent on increaſing their circulation, and, in order to promote their own intereſt, flatter the opinions of their readers, whoſe curioſity they excite by calumny, and whoſe folly they nouriſh with fabricated news, and fictitious anecdotes.

"Since, then, the government is under the neceſſity of *directing the journals* in a great meaſure, would it not be much better for the public good, to *take them entirely into their own hands?* This would be the more agreeable to the public as they now eſteem none but ſuch journals as they regard as official."

In the eighth chapter the author propoſes, as another reſource, to rob the purchaſers of all the church property which has been ſold ſince the revolution, and he ſupports this propoſition by much *ingenious* argument; for inſtance;

"It cannot be denied that the property of the Monks and the clergy was appropriated to the purpoſes of public inſtruction; it is equally certain, that, in ſelling it with a view to prevent the poſſibility of *its return to ſuperſtition*, the produce of it ought excluſively to have been devoted to the ſupport and melioration of morals; it is true alſo, that in giving it up to a horde of banditti a manifeſt robbery and a crime of leze-nation was committed; it is inconteſtibly true, that *the ſovereign people are always in their minority*, and conſequently, that reſtitution may at all times be claimed of whatever has been ſtolen from them; and no law, no conſtitutional article can render that lawful which is eſſentially unlawful and ſubverſive of morality." &c. &c.

From

From this curious train of reaſoning the *citizen* infers the right of the ſovereign people to rob theſe perſons of all the property which they have ſo acquired; but, as he profeſſes himſelf to be a ſtrenuous advocate for *moderation*, in all things, he will content himſelf with exacting only a fifth part of the produce of ſuch purchaſes!

The tenth chapter exhibits a new diſcovery, and a freſh inſtance of the author's ingenuity.

"The word *religion* is derived from the Latin word *religare*, which ſignifies to rally, to bind again, to re-aſſemble. *True* religion is that which, without having recourſe to *falſhood*, rallies the citizens, and re-aſſembles them, in order to bind them again to morality. Now, the Scenical ſchools will produce this effect, by limiting their attention to *this life*: conſequently they will contain within themſelves *the true religion*, very different from thoſe *falſe religions*, whoſe miniſters, aſſembling men together in order to talk to them of *a future life*, eſtabliſh a connection between falſhood and truth, between ſuppoſition and evidence.

"Long have our minds been called upon to attend, at once, to this life, and to a future life; what has been the conſequence? The hope of reward and the fear of puniſhment, in the *ſuppoſed* life, did not render the real life more advantageous as it was pretended they would; becauſe, in general, our belief *in* the one was very faint, and we neglected to uſe with prudence the means which the other ſupplied; no guard againſt the paſſions was found, which was the object of the moraliſts, but an ample field was opened to hypocriſy, which was the object of the knaves.

"We muſt therefore return to ſimple reality, to this life; and the people not being able to diſpenſe with religion, in the ſenſe which I give to this word, they will eaſily conclude that the *true* is the only religion capable of promoting their happineſs, becauſe it is not, like all *falſe* religions, contrary to *reaſon*. It does not alienate the hearts of citizens from the State, by ſeeking to divert their attention from all earthly things; becauſe, in ſhort, it does not break the ſocial unity, nor make man in contradiction to himſelf, by ſubjecting him to oppoſite duties, the one temporal and uſeful, the other ſpiritual and illuſive."

In what does this doctrine differ from *the eternal ſleep* of Robeſpierre? It is a doctrine perfectly characteriſtic of the genius, conſonant with the principles, and illuſtrative of the character, of the French Republic.

In the fourteenth chapter, the author gives a plan of a theatrical repreſentation, to be exhibited in his new ſchools; upon which he ſhrewdly remarks,

"I have made all my vicious characters royaliſts, becauſe I feel it to be of the firſt conſequence forcibly to reſcue all our peaſantry and farmers from the fangs of *Chouannerie* and from the remains of ſuperſtition, which render a very great number of them bad citizens. The dread of offending any received opinions appears to me to be highly dangerous and extremely impoliſtic; and indifference on this point is a ſerious fault, for honeſt republicans dare not any where avow their real ſentiments, while Royaliſts, male and female, inſolently proclaim their opinions wherever they go.

"*The Monarchy was deſtroyed in conſequence of having ſuffered the manifeſtation*

feſtation of liberal ideas, and republican opinions. The republic will ſoon be deſtroyed if we continue to tolerate ſervile ideas and royaliſt-opinions."

For once, the author has ſpoken truth; for a truth it indiſputably is, and a truth which cannot be too generally known, nor too ſtrongly inculcated, that but for *the Preſs* the French monarchy had not been overthrown. The *Preſs* was the mighty engine which buried the throne beneath the ruins of the altar; which burſt aſunder, with gigantic force, the bonds of religion, the ties of morality, and the reſtraints of law; which murdered a King, brutalized a nation, and brought millions to deſtruction! Yet, with this dreadful example before us, ſpeaking with a voice of thunder in our ears; flaſhing, with the brilliancy of a meridian ſun, conviction in our eyes; appealing to, and appalling, at it were, every ſenſe;—the immenſe importance of the Preſs has not yet been ſufficiently appreciated by any individual who has been entruſted with the reins of power in this country!

In the chapter on *Police* we are favoured with a Republican's ideas, on the beſt means of preſerving *freedom*; and here it cannot eſcape the attention of the moſt ſuperficial obſerver, that the very meaſures which the revolutioniſts repreſented as the moſt tyrannical and odious under the monarchy, and which they laboured, in their ſpeeches and in their pamphlets, to prove were vices inherent in, and peculiar to, that form of government, are the ſame which are now ſtated to be neceſſary to the exiſtence of the Republic. In ſhort, the fact we believe to be, that the diſpoſition and nature of the French are, (ſtrange as the aſſertion may appear to the herd of modern philanthropiſts and reformers) to a certain degree, incompatible with civil or political liberty. Our author's ſentiments on *reformation* and *converſion* are no leſs extraordinary than his opinions on other topics.

"At the beginning of the French revolution, the people of France manifeſted a ſincere wiſh to be converted; they perſecuted, *without pity*, malefactors of every kind; every citizen made it his duty, for the public good, to enquire into the conduct of his neighbour, and to denounce every infraction of the laws, and of morality. Never was the police better managed; it ſeemed as if the golden age were reſtored."

But this *Civic Police*, which is infinitely worſe than the old ſyſtem, which the *patriots* have ſo long ſtigmatized, as a *Syſteme d'Eſpionnage*, ſoon ceaſed to exiſt. The ſyſtem which has been ſubſtituted in its place, which our author diſapproves, and the new ſyſtem which he wiſhes to introduce, are thus deſcribed.

"The companies of thieves, rogues, ſharpers, coiners, receivers, and ſo many others who deſerve the gallows, which are now to be found in Paris, are indebted for their exiſtence ſolely to the *ſecret* and immoral agents of the police. Moſt of thoſe wretches have double wages; they are paid by the government, and by the thieves. There is not a fraud or a theft of any importance committed in which the agents of the police are not concerned. In the priſons, and at the Bicêtre, their portion is called *le porte-manteau du cavalier*. At one period of the revolution, the principal thieves were to be

found among *the Judges* and *Jurymen*; and in every cauſe each judge had his *porte-manteau.*'

Speaking of his improved plan, he ſays;—

"There ſhall be a hundred *Cenſors*, all ſubject to the orders of the prefect of the police. Theſe ſhall have a right to call in the armed force, and to arreſt, in the name of the law, all perſons who diſturb the public peace, all thieves, aſſaſſins, ſharpers, and women of the town; to enforce an obſervance of all the regulations of police, and to fine delinquents. *They ſhall be obliged to learn, by every means which prudence ſhall ſuggeſt to them, not only all that is done, but all that is ſaid, in every houſe in Paris.*"

In ſhort, the ſyſtem of *liberty* here recommended is a ſyſtem of tyranny the moſt inſupportable that the human imagination could deviſe; inaſmuch as its inevitable tendency is to ſcatter the ſeeds of ſuſpicion and diſtruſt among every claſs of ſociety, and to render the whole community baſe and miſerable. This ſyſtem had already been eſtabliſhed in France; the Firſt Conſul has renewed it, in a conſiderable degree; and will, no doubt, ere long, reſtore it to its primitive vigour and efficiency. The obſervations on the *Liberty of the Preſs* are conſonant with the principles already expoſed. A ſingle propoſition will ſuffice to characterize them.

"No work whatever ſhall be cried or expoſed to ſale in the ſtreets, without the permiſſion of the government, becauſe the government has the excluſive right *de clamer et de proclamer.*"

In the chapter *on Education* the author remarks that at preſent there exiſts no regular uniform ſyſtem of inſtruction, in the republic; and he contraſts this defect with what he calls the *National Education* in England.

"See how ſkilfully the Engliſh government have employed this reſource in order to cheriſh a ſpecies of fanaticiſm among the people, and to perſuade them that the Engliſh conſtitution is the *chef-d'œuvre* of the human mind. Hence ariſe a national ſpirit, and an idea of excellence and ſuperiority over all the other people of the earth. And hence the love of their country and the happy harmony which ſubſiſts between private and public intereſt."

It is very ſtrange that as *Citizen Le Brun* had ſufficient penetration to diſcover the happy effects of the Britiſh Conſtitution, he ſhould recommend to his countrymen the adoption of a ſyſtem diametrically oppoſite. RELIGION is the grand cement of the Britiſh Conſtitution; and FEAR GOD, HONOUR THE KING, is the favourite text of Britons. How can *atheiſts* and *regicides* then expect to rival them in greatneſs or in happineſs?

It would naturally occur to a common mind, that ſuch a people as this were juſt objects of *competition* and *envy*; but our author only thinks them fit ſubjects for *hatred* and *malice*. One eſſential part of republican education, he ſtates to be this—"To inſpire them with that hatred which every inhabitant of Europe ought to entertain for thoſe perfidious Iſlanders, whoſe only happineſs conſiſts in the miſery of the Continent." The Cur which thus ſhews his teeth but cannot bite is only an object of contempt.

The

The Chapter on the *Education of Women* is of a piece with the reſt of the book. The author is a ſtrenuous advocate for *Polygamy*, and on this ſubject he diſplays as much logical acuteneſs as on other points.

" One grand recommendation of this plan is, that it will greatly contribute to the conſolidation of our extraordinary Republic. The permiſſion to have two lawful wives would deſtroy all the ridiculous and chivalrous relics of an abſurd *feudality*. The wives of our citizens, like the Roman matrons, would retain their maiden-names; they would be called Portia, Livia, Octavia, &c. and the feudal name of *Lady* would ſoon diſappear.—The men, relieved from the degrading chains of our inſipid gallantry, would ſhew themſelves worthy of rational freedom, and their opinions would no longer be regulated by the circles, and *boudoirs*.—The habit of leading a peaceful and retired life would render the conduct of the women more regular, their fidelity would no longer be ſuſpected; for they are very clear-ſighted in this reſpect; one would not fail to court the good graces of the other by communicating her criminal connections to their common huſband."

He maintains alſo, that *Bigamy* would be the beſt remedy for *Proſtitution*.

Among all the evils aſcribed to *Engliſh gold* we never, till now, heard that it had been employed to promote *gaming* in France, with a view to *corrupt the morals* of the people. Yet Citizen Le Brun aſſures us that this was really the caſe; and that, out of the fund, ſupplied by the Engliſh for this purpoſe, *the Directory* had an allowance of from eighty to a hundred thouſand livres per month; but then, in return, we drew from Paris " more than half a million of livres monthly, which ſerved to maintain the troops of the Emperor!"

According to this enlightened citizen, none but blackguards poſſeſs courage. " In 1792 the *Sans-culotiſme* recruited our armies and performed wonders. The Duke of York muſt recollect them on the ſands of Dunkirk, where the Engliſh grenadiers, diſperſed, by our little *Carmagnoles*, threw themſelves on their knees, and humbly begged their lives." If this lying citizen will take the trouble of applying to the few French grenadiers that eſcaped from Holland, he may learn in what manner they are accuſtomed to treat the Conſul's beſt troops. We ſhould have thought too that the brilliant exploits of the gallant army of CONDE might have exempted the French nobility (who were in all ages renowned for their courage) from the charge of cowardice which he has the impudence to prefer againſt them; and that the ſevere drubbing which many *Engliſh Lords* have given to *French Citizens*, might have taught the vain-boaſting blockhead a leſſon of humility and of prudence. But he is writing to a nation of dupes, whoſe native vanity may very poſſibly lead them to receive as goſpel-truths every thing which he advances, however falſe or preposterous, againſt the enemies of the Republic.

He charges the partizans of the Engliſh oppoſition with having

adopted the beaſtly mode of cropped heads for the purpoſe of evading the powder-tax, and the ridicule which he caſts upon the whole of their dreſs is not miſplaced. The cuſtom of cropped heads, he tells us, is on the decline in France.

"Many perſons have returned to the uſe of powder from *cleanlineſs*. They found that their ridiculous obſtinacy in going without it ſubjected them to great inconvenience. There inceſſantly iſſues from the head an oily humour, which is extremely offenſive, and which frequent waſhing will not remove. The Romans corrected this ſmell with perfumes and eſſences; but can any one believe that if powder had been known in thoſe days, they would not have uſed it? They certainly would, and the more readily, becauſe the conſtant uſe of eſſence burnt their hair, and rendered them bald at an early age. The debauchee Cæſar, only wore a crown of laurels conſtantly, becauſe the perfumes had deſtroyed all his hair.

"Painters may ſay what they will as to the injury which powder does to the beauties of nature; there is nothing unnatural in ſtarch; and it is eaſy to be ſeen at all times whether a head is black, brown, or fair. Muſt we ſell our ſhirts, becauſe the ancients did not wear any?"

This is the moſt rational paſſage in the book. In another place, after inveighing againſt riches in general, he excepts from his cenſures the agents of government, who he ſays ſhould always diſplay a ſuperior degree of opulence and magnificence, becauſe "the time is not yet come when a frivolous multitude, reſtored to reaſon, will be in a ſituation to judge of men by their merit rather than by their ſtation."

His reflections on the *ſovereignty of the people* are not amiſs; but they ſtrike at the very root of all his principles; and are utterly incompatible with the fundamental baſis of the exiſting conſtitution in France. Probably he was aware of this, when, after ridiculing the folly of the conſtituent aſſembly, in flattering the people, and in pretending to conſult their will in the formation of laws, he ſays, that "by dint of *willing* (à force de vouloir) they willed ſo many fine things, that it has been neceſſary to do every thing anew four times, and "*that it will ſoon be indiſpenſibly requiſite to begin again for the fifth time.*"

In contraſting the conduct of the exiſting tribunals with that of the ancient parliaments of France, the author is compelled, in ſpite of his prejudices, and in ſpite of himſelf, to pay a tribute of juſtice to the latter.

"In regard to buſineſs, attend, I entreat you, to the buſineſs which the Preſidents and Judges of the parliament of Paris had to tranſact. They took their ſhare in the regiſtration of edicts, which, frequently gave riſe to very long diſcuſſions. During a conſiderable part of the year, they remained on their ſeats from four in the morning to two in the afternoon, and further held what you *ſenators* call evening ſittings, which often took up a great part of the night. And they did not gain twenty-five thouſand livres a year, by holding a ſtation which coſt ſome of them three hundred thouſand,

thouſand, and others eight hundred thouſand livres; moſt of them did not gain more than ſufficient to pay their poll-tax."

The political reveries of Citizen Le Brun tend to prove the abſurdity of a *Legiſlative Body* and the neceſſity of a *Military Chief* for a republican government; in other words, to pave the way for the deſtruction of the preſent ſenate and tribunes of the republic, and to concentrate the whole power, executive and legiſlative, without modification or controul, in the hands of his Conſular Majeſty, King Buonaparte, who, already indeed enjoys it, in point of fact.

The chapter on *Diplomacy* is intended to prove that the French underſtand this ſcience better than the Engliſh; and the reaſon aſſigned for this alledged ſuperiority is, that the means employed by the former are *women*, and thoſe of the latter *gold*.—Though we have already extended the uſual limits of our work, we ſhall give the whole of the laſt chapter of this book, both becauſe it proves the juſtice of the author's claim to the virtue of *moderation*; of which he boaſts in his motto; and becauſe it tends to ſhew the real deſigns of the Conſul, not only upon this country, but upon the Continent of Europe.

"Every nation, as I have before obſerved, is a burden to its neighbours and ſeeks to encreaſe its own enjoyments at their expence; but there is one nation which labours to cruſh all others; which multiplies, by its artifices, the motives, the occaſions for war, and will not ſuffer the world to enjoy either peace or truce. The favourite maxim is, that being maſter of the ſea the land alſo ſhould be its property.

"The Jeſuits held nearly the ſame language; they pretended, that, as they directed the conſciences of kings, ſubjects ought to be their ſlaves. It was when the power of theſe political monks was at the higheſt, and when they were on the eve of realizing their plans, that the diplomatic corps of Europe annihilated them for ever. They cauſed them to be expelled from their houſes, and they aboliſhed their order, either with the bayonet, or parliamentary decrees.

"Let the Engliſh be treated by that corps with ſtill greater rigour;"—greater rigour than *annihilation*; well done *Citizen Le Brun*, that was ſpoken in the true ſpirit of a French Republican!—"let all the ports of Europe, by its means, be ſhut againſt them."—It is eaſy to be ſeen that Buonaparte dictated this chapter;—he has ſince nearly realized the notable plan which his minion here recommends.—"They are maſters of the ſea; well, then, let them ſail upon it; let them combat the waves, and *when they ſhall approach ſome ſhore, or be caſt upon it by a ſtorm, let them be purſued, without pity, like wild beaſts, to whom fire and water ought to be refuſed.*

"Let us reduce them to play the part of buccaneers; and, while they ſkim the ſeas, let us force Germany to make a peace, or *diſmember it in concert with the King of Pruſſia. In vain will the Emperor re-conquer his dominions, there will ever remain in them a germ of diviſion, which will be ready to puſh forth on the firſt ſymptom of diſcontent, and which will afford him occupation until the extinction of his race.*

"Let us follow the councils of wiſdom, by rendering *homogeneous* the

ſtates which ſurround it with the exception of Spain: that block would become too formidable by changing its form; it is proper, for the general tranquillity, that it ſhould remain as it is.

"But our governors muſt be taught, that *a revolutionary war cannot be terminated by treaties; but that, in ſuch circumſtances, what is called peace can only be produced by the total exhauſtion of our enemies. It is by exhauſtion, Citizens, that we muſt ſubdue England, during the truce on the Continent.*

"Let all powers unite, in order to keep her in a ſtate of perpetual alarm. Let her be kept in continual dread for her own ſafety. Continually out of breath, and ſtruggling with the ſtorm,

"Il faut qu'il tremble, et n'apprenne à nous voir,
Qu'armés de la vengeance, ainſi que du pouvoir."

"A favourable moment will come, when a deſcent which has been long prepared may be carried into effect.—*Once maſters of the enemy's territory, Frenchmen, demoliſh Albion; fill up the ports of Great-Britain with the ruins of her towns, and let the proud Thames be rendered unnavigable. For the ſafety of the world, England ſhould only be inhabited by a few herdſmen and fiſhermen. Any kind of peace with her would be a political error, and moderation towards her would be treaſon againſt the world.*

"This nation of traders has no produce of her own ſoil to export; it is with the produce of their manufactories; it is with the produce of their colonies, that the Engliſh lay us under contribution. For more than a century, their exiſtence has been a general calamity, and, in order to increaſe their odious power, their agents brandiſh the torch of diſcord in every quarter.

"They formed and paid the impious and depopulating coalition; they occaſioned the misfortunes of our revolution, by driving us to extremes; and they fomented the troubles of the weſt and paid for all the maſſacres. Every widow, in France, has an huſband to claim from them; every father a ſon; every family a citizen.

"O eternal juſtice! will the annihilation of Englaud ſuffice to expiate her crimes!.... All the inhabitants of the globe are intereſted in promoting it;—that political monſter fed with their diſaſters! If ſhe had money enough, ſhe would coolly cauſe one half of the population of the earth to be murdered, in order to drink the ſweat and the blood of the other. *Delenda Carthago.*"!!!

Lettres ſur l'Education Religieuſe de l'Enfance. Letters on the Religious Education of Infancy, accompanied by Hiſtorical Obſervations. Dedicated to the King;* by J. A. De Luc, Reader to her Majeſty the Queen of Great Britain, &c. &c. 8vo. Pp. 219.

IT muſt afford the moſt lively ſatisfaction, to every friend of humanity and virtue, that a ſtand is at length made againſt the ſceptical philoſophy of the age; that, if men ſhould ultimately become the victims of this miſerable and degrading ſyſtem, they will not have to plead their ignorance of its tendency; nor of the views and

* The King of Pruſſia.

wiſhes

wiſhes of its promulgators. Among thoſe pious and enlightened individuals who have laboured to inveſtigate the ſources of modern infidelity, and to arreſt its progreſs, none appears to have been more ſucceſsful than the author of theſe *Letters on the Religious Education of Infancy.* So early as the year 1768, M. De Luc had the mortification of perceiving the aſcendancy of thoſe opinions, which, for ten years paſt, have nearly deluged the civilized world with the blood of its moſt illuſtrious inhabitants. "*M. Baſedow,*" ſays the author, "opened the ſcene, at Altona, in 1768, by publiſhing the plan of a ſeminary, to which he invited the concurrence of the *Philanthropiſts*;" and, in 1774, having collected ſome pupils, *Baſedow* delivered to the world his *Elements of Education.* Such is the origin of a ſect which, under the ſpecious veil of philanthropy, ſoon engroſſed the attention of thoſe weak, but well-meaning people, whoſe credulous morality, in the language of Mr. BURKE, is ſo invaluable a treaſure to the crafty politician.

M. De Luc informs us, that he found no difficulty in combating this plan of education among thoſe of his friends who were deſirous of training up their children in the Chriſtian faith; but he "ſaw a great difference in the views of parents themſelves. There was, already," he obſerves, "conſiderable talk of a religion *eſſential* to man, of *reaſonable* chriſtianity; the aſſent of *reaſon* was deemed indiſpenſible; and when the cauſe of this change was explored, it was diſcovered among many, that, ſeduced by the arguments of thoſe who had abandoned Revelation, and not thinking that it could long maintain itſelf in the opinion of men, they conſidered it neceſſary to ſubſtitute what they regarded as *natural religion*, conformable nevertheleſs with what they had hitherto conſidered immediately revealed." The letters before us embrace this important ſubject in every poſſible point of view. Natural religion is fully inveſtigated, and is ſhewn to be incapable of imparting to man, either the information neceſſary to him as a moral agent, or the motives calculated to reſtrain his paſſions within the bounds of humanity and virtue. The author very juſtly remarks, that civil laws derive their whole importance from the power of governments to enforce them; and that, in this reſpect, the injunctions of morality are exactly in the ſame predicament. Here, then, is the vice of all natural religion—the want of that ſanction which can alone accompany a poſitive and immediate revelation from God. So far, indeed, from allowing that any thing like a natural religion, as it is called, could anſwer the purpoſes of ſociety, M. De Luc affirms that there is no one general and fundamental principle of morality on which men are univerſally agreed: he adds, that even the idea of a Supreme Being muſt have been an object of revelation to the human mind.

"We find, among the heathen nations, a confuſed notion that the univerſe was created by a Supreme Being; a notion to which they certainly did not attain by themſelves, ſince an idea, of which the foundation is ſo ſublime, could not reſult from their extravagant fictions. It," adds the

author, "we ſtudy man, diveſted of all *acquired* ideas, we cannot diſcover any way by which, without language, and with ſo many wants to ſatisfy, he could ever have come at the idea of a Being, whom he muſt not only fail to comprehend, but of whom he could not conceive the action. From this conſideration alone, we feel the neceſſity that the exiſtence of a Creator of the world ſhould have been taught to men by that Creator himſelf, not as a thing which they could comprehend, but as a fact."

In the following paſſages, M. De Luc pointedly expoſes the folly of attempting to educate children by mere abſtract reaſonings upon philoſophical morality.

"Say to a child, that he muſt be true, juſt, benevolent, grateful? He will believe you, without doubt, till his little paſſions begin to interfere with your doctrine, if you then conduct him by thoſe principles, it muſt be becauſe *you* have inſpired him with a mixture of love and fear, &c. But, you will know, that, ſo far, you have only impreſſed him by *your* authority; and I like much better, that you ſhould have produced the ſame effect by love and fear towards God, than towards yourſelf; becauſe, the firſt of theſe ſentiments will accompany him through life, in whatever ſituation he may find himſelf, while, ſooner or later, *you* will fail him.

"After, therefore, having inſtructed children, that the world was not made by itſelf, that there is a Being to whom it owes its exiſtence, and to whom we are indebted for all the bleſſings we enjoy; that men are deſigned for another life, and that it is then they will aſſuredly reap the fruits of their conduct in this world: there will be no difficulty to make them underſtand that, ſince God will be obeyed, he muſt have given his laws to mankind; and thus will you introduce them to the ſtudy of our Sacred Books.

"To reaſon with your pupil, it is requiſite that you ſhould have ſome principle in which he is obliged to acquieſce, and from which, as neceſſary conſequences, ſhall flow the duties you preſcribe to him. But, although I have already lived long enough, and reflected much, I confeſs to you that I know not ſuch a principle. Let us take, for example, as our maxim, a point of the higheſt importance in Chriſtian morality,—that we muſt not do unto others what we would not they ſhould do unto us. Give this law, as a principle, to your pupil! If he admit the principle, you poſſeſs a great influence over him as to his conduct towards others; for, on every occaſion, where he would conduct himſelf improperly, you have only to aſk him, Would you that they ſhould do ſo unto you? But, either he will not underſtand you, and then you can regulate him only by your authority; or, he will underſtand, but will not admit your principle. He will eaſily judge, in doing to others that which would not be pleaſing to himſelf, neither would he pleaſe them; but he will not ſo readily perceive why he may not diſpleaſe them, when it would be agreeable to himſelf.

"You will inſpire him with a deteſtation againſt *Lying*: you hope to convince him, that he ſhould not lie. Lying is hideous, truth is beautiful; we may talk of this with much warmth, and reduce it to action in our little hiſtories for children; but theſe are not arguments, and you pretend to *convince*: if once, by their little experience, they find that lying may ſucceed, they will think it convenient, and your precepts will appear to them no more than advice, of the propriety of which they will make themſelves the judges. What a difference is there between the conſiderations by which, contrary to their partial intereſts, you would lead them to deteſt lies, and

and the poſitive aſſertion, on your part, that they were the command of that Being from whom all things proceed, to whom all is known, who will recompence, in another life, thoſe who obey his laws, and will puniſh the diſobedient!—Do not tell me, that a child will fail to enter into this motive; for you ſpeak contrary to experience. I have frequently overheard the little dialogues of children, and have heard them preſs this conſideration to each other, with all the ſtrength you can give to it, and that efficaciouſly.

"Such, then, is the baſis on which I would always reſt with my pupil, before perſonal convenience ſhould preſent itſelf to his mind. Since you have taught him that it is God who made man, he will never diſpute with the Deity a right to impoſe his laws on mankind; and, as you will alſo have inſtructed him, that men continue to exiſt after this life, and that their happineſs hereafter will depend on the ſentence of that Being, from whom nothing is concealed; you will have over him the only motive which can habituate him to the fulfilment of his duties, &c.

"In order to make a child underſtand, by juſt reflection, that the common Father of men muſt have given them poſitive laws, to protect the weak againſt the powerful, the timid againſt the daring, the good againſt the wicked; I would take him to a poultry-yard, and direct him to throw ſome grain to the poultry. A conteſt quickly enſues; the ſtronger and more daring fowls devour all, at the expence of the weakly, whom they drive away with their beaks. Probably, my little ſcholar will revolt at ſight of this tyranny; but, if he do not ſufficiently attend to it, I direct his attention to it; and he will endeavour to employ his ſuperior ſtrength in chacing away the voracious fowls, that the others may eat in their turn. I ſhall eaſily induce him to ſee, afterwards, that the wiſdom and goodneſs of God has raiſed a barrier againſt the ſuperior avidity, ſtrength, and addreſs, of ſome men, by giving his laws to mankind; and, by accompanying them with ſuch motives as ſhould produce, on men, the ſame effect which my pupil intended, by his interference, to produce among the fowls. What, in compariſon of this foundation of our duties, are the arguments to be derived from mere moral philoſophy; I do not ſay for children only, but for man?"

Religion, ſays M. De Luc, ſhould be *an object of the heart*; and, in this point of view, the only beneficial one under which Chriſtianity can be contemplated—it cannot, he contends, be too ſoon impreſſed on the affections of young people.—"I am, therefore, ſo far from thinking," obſerves our author, "that we ſhould wait the full developement of the underſtanding, in order to ſpeak to children of God, his acts, and his laws; in a word, of religion, as immediately revealed to our firſt fathers; that I ſhould be extremely ſorry not to have accompliſhed this duty towards a child committed to my care, before the age of five years." Contrary, alſo, to the maxim which has led ſome perſons to defer a religious education, leſt their children might imbibe falſe notions of religion, the author remarks, with conſiderable felicity—"That it is moſt ſafe to converſe with children of God, of goodneſs, and of religion, preciſely that they may not contract erroneous ſentiments on thoſe important ſubjects."

We ſhall conclude our extracts on the ſubject of religious education,

tion, with the following excellent obſervation:—" It is ſo evident to all thoſe who believe in Revelation, that its duties may, and ought, to be inculcated among men during their infancy, in order to form the heart to the love of God, and to reſpect for his laws; that it muſt be prejudice, againſt Revealed Religion itſelf, which would change the opinions of ſo many ages in this point."

A large portion of the preſent volume, though not in fact irrelevant to the ſubject of religious education, adverts but lightly to this topic; it is, however, interſperſed with many valuable *morſels of criticiſm*, and will be thankfully received by the real diſciples of Chriſtianity. We regret, that we cannot follow the author in his valuable details; and have only to hope, that he will, ere long, favour the *Engliſh* public with that edition of his work which he only, comparatively ſpeaking, is qualified to give.

For our part, we feel particularly grateful to M. De Luc, for his maſterly and manly defence of the Pentateuch. We know not how it has happened, that, latterly, ſome, even religious characters, have been but too much in the habit of depreciating, as it were, the value of the Old Teſtament, as if ignorant of its immediate connection with the New. A modern writer, who has written much that is good, much that is bad, and little that is indifferent, obſerves, on this topic—" Of all ancient heretics the moſt extraordinary was Marcion. One of his tenets was the rejection of the Old Teſtament, as proceeding from an inferior and imperfect Deity; and in purſuance of this hypotheſis, he eraſed from the New, and that, as it ſhould ſeem, without entering into any critical reaſons, every paſſage which recogniſed the Jewiſh Scriptures. He ſpared not a text which contradicted his opinion."

This ſpirit of Marcioniſm ſeemed, ſome time ſince, to have ſpread a little over this quarter of Chriſtendom. Mary Wollſtonecraft Godwin, in her *Rights of Woman*, called the whole account of the creation, and fall of man, as delineated in the Book of Geneſis, a mere poetical coſmogony, which ſhe would not believe, if an angel were to deſcend from heaven to aſſure her of its authenticity. Grave men, alſo, in the Chriſtian Church, diſſuaded their pupils from the ſtudy of the earlier parts of the Bible; Dr. Geddes arraigned the inſpiration of thoſe parts; and the Monthly Reviewers were loud in their praiſes of the Doctor, his erudition, his piety, his liberality!

Voyage Pittoreſque. A Picturesque Journey to Switzerland and Italy. By Citizen Cambry, Prefect of the Department of the Oiſe, of the Academy of Cortona, and Member of the Agricultural Society of the Department of the Seine. 2 Vols. 8vo. 1800. Paris.

THE account of this deſcriptive and ſentimental tour, is contained in a ſeries of letters.—When our readers are appriſed, that its author is one of thoſe reſtleſs ſpirits, whoſe perſeverance in infamy

infamy has contributed to depopulate kingdoms and overturn ſtates—when they are appriſed, that Citizen Cambry is an enemy to all exiſting eſtabliſhments, civil and religious; an ardent admirer of abſolute, unlimited democracy; an enthuſiaſtic worſhipper of reaſon and nature; in plain Engliſh, that he is a Jacobin and an Infidel; they will require no other caution in the peruſal of this book.

The journey under our conſideration was performed in July, and the three ſucceeding months of 1788, the year immediately preceding the memorable Revolution of France. Citizen Cambry, at firſt, intended to limit his excurſions to Switzerland; but was afterwards induced to proceed as far as Venice. As a writer he aims at originality; and, by blending ſentiment with deſcription, affects to raiſe himſelf above the level of vulgar travellers. His enthuſiaſtic eulogies of the innumerable beauties of nature, which preſent themſelves with ſuch varied, ſtriking, and pictureſque effects, in the fields, woods, lakes, and mountains of Switzerland, are conveyed in an elevated and glowing ſtyle of deſcriptive elegance, admirably adapted to the delineation of ſubjects ſo noble, and ſo intereſting. He is a man of taſte, and evinces an extenſive knowledge of the fine arts. Had his production been excluſively devoted to them, and to the diſplay of natural beauty, it would have been highly deſerving of praiſe, and would have afforded inſtruction and delight to the majority of his readers. But, alas! that hideous monſter, *Modern Philoſophy!* pervades the whole of his performance. He never paſſes a church, or a convent, without levelling his ſatiric ſhafts againſt religion and its votaries. Miſrepreſentations, falſe, malignant inſinuations, and aſperſions, both political and theological, offend the eye at almoſt every page; while morality bluſhes at the pernicious ſentiments which prevail throughout the work. The worthy citizen is conſtantly aſſociating the fables of heathen mythology with the ſacred truths of Chriſtianity; and then, by drawing a parallel betwen them, attempting to diſcredit Divine Revelation. But, with infidels of the preſent day, this is not new, it is only treading in a beaten path. Modern philoſophers—though they do not chuſe to avow the fact—are aware, that the ſoundeſt, the only permanent morality, exiſts in the ſacred writings. It is politic to ſtrike at the root of the tree: they, therefore, commence their operations by weakening the vital ſprings of religion. When they have effected that point, every hallowed tie, which binds man to man, becomes looſened: morality ſtaggers and muſt ultimately fall; and the ruin of a devoted race, for which their *philanthropic* boſoms throb with anxiety, muſt inevitably enſue!

We ſhall only add, that ſuch a work ſhould not be put into the hands of youth and inexperience.

Wie können Schwangere ſich geſund erhalten, &c. i. e. *On the Means of preſerving the Health of pregnant Women, and inducing an eaſy Delivery; to which are added Rules for the Treatment of Lying-in Women.* By

By Dr. Chriſtian Auguſtus Struve, Phyſician and Man-Midwife, at Gorlitz, &c. 1 Vol. 8vo. Pp. 240. 15 groſch. Hanover. Hahn.

OF all the German Medical Literati, we believe none have been more fortunate in meeting with Britiſh patronage than the author of the volume before us. Beſides a variety of his eſſays which have been publiſhed in different periodical works, we have obſerved ſeveral of his more elaborate productions in an Engliſh dreſs. The principal of theſe is a work entitled, "Remarks on the Phyſical Education of Children," &c. tranſlated a few months ſince by Dr. Willich, the author of the "Lectures on Diet and Regimen." With reſpect to the volume before us, it will in its preſent ſtate be confined to the peruſal of the fair ſex on the Continent; and thus being in a great degree local, we ſhould ſcarcely have deemed it worthy our notice had we not remarked a note in the volume on Children before-mentioned, intimating that the whole of Dr. Struve's works would be tranſlated and publiſhed in this country, if the volume alluded to were well received by the Britiſh public. Leaving therefore that public which has never yet been backward in patronizing works of utility and merit, by whatever nation ſuch works may have been produced, to form its own opinion of this author's talents from the ſpecimens already publiſhed, we ſhall only obſerve that the preſent volume deſerves to be recommended, becauſe it contains much valuable advice to females in that ſtate in "which women wiſh to be who love their lords:" but we fear that the many prejudices which prevail among the fair ſex when in this creditable ſtate, and which have been tranſmitted from generation to generation, will not be eaſily eradicated;—the reformation alluded to is "devoutly to be wiſhed," and could it be effected, the unfortunate circumſtances which attend child-birth would leſs frequently occur: of this Dr. Struve is ſo well convinced, that he loſes no opportunity of enforcing his advice; ſo that the frequent repetition of the ſame maxims, in nearly the ſame words, becomes tedious to the Engliſh reader: for inſtance, we are by far too often reminded that "*pregnant women ſhould not take violent exerciſe immediately after a meal,*" and many other obſervations of a ſimilar kind, the conſiſtency of which, we ſhould conceive would be rendered evident to perſons of the meaneſt capacity, by that which is more powerful than all arguments, namely, their own feeling. The Doctor is alſo too much inclined to adviſe an effeminate treatment, as he obſerves, at p. 28, that a pregnant woman ſhould be treated like one who has juſt recovered from a tedious fit of illneſs; which advice would be but too readily adopted, and thus too great a degree of ſuſceptibility be induced; though, at p. 29, et ſeq. the author warns his fair readers againſt exceſſive indulgence and effeminacy. In caſes of vomiting and general indiſpoſition, he recommends the patient to drink abundantly of a mixture of lemon-juice and ſeltzer water; but with great precaution when ſubject to hemorrhagies,

hagies, &c. In this, or any other inſtance, however, of a ſimilar nature, little danger need be apprehended, if the Doctor's readers were to avail themſelves of his advice ſo repeatedly enforced, viz. "to apply to a phyſician;" (we need ſcarcely obſerve that medical advice is much cheaper in Germany than in England.) The author's meaning is, in ſeveral inſtances, involved in obſcurity; as for inſtances, at p. 153, he forbids the uſe of a certain liquid in hemorrhages, unleſs preſcribed by a medical man; and in a note at the ſame page adviſes a tea-ſpoonful of this very liquid to be given in the ſame complaint every half hour, till the arrival of the phyſician.

The following obſervations, however, are worthy of attention:—By long-continued ſitting upon high chairs, the pelvis is particularly injured, as the loins are thereby compreſſed, &c. and to corroborate this remark, he obſerves that the women of eaſtern countries, who ſit on very low ſtools, are ſeldom afflicted with difficult labours. He alſo cautions nurſes againſt giving the breaſt ſoon after a fit of paſſion, and ſtates an inſtance of a child that was fatally afflicted with hemorrhages at the eyes, ears, noſe, and mouth, in conſequence of ſuch treatment.

On the whole, there is much uſeful advice blended with abſurdity in the tract before us; which appears calculated more for the peruſal of the lower than the well-informed claſſes of ſociety; and while we poſſeſs ſuch elegant and uſeful tranſlations as the "Nurſe" of Tanſillo, the "Pædotrophia," by Tytler, &c. it is not likely that the preſent treatiſe will be conſidered as an additional ſtar in the galaxy of medical literature.

Beſchreibung einiger typographiſchen Seltenheiten; nebſt Beitrægen zur Erfindungſgeſchichte der Bucharuckerkunſt, i. e. *A Deſcription of ſeveral Typographic Curioſities; together with Supplements to the Hiſtory of the Art of Printing.* By Gotheif Fiſcher, Profeſſor and Librarian at Mentz. 8vo. Pp. 86. Mentz and Nurnberg. 1800.

THE object of this treatiſe, which has been publiſhed partly for the purpoſe of announcing the opening of the Central School of Mentz, is to throw ſome light on a period of the life of the well known Gudenburg, which was involved in obſcurity. In the year 1455, Gudenburg was engaged in a ſingular law-ſuit with two perſons of the names of Fuſt and Schæffer; which, terminating to his diſadvantage, he was never after heard of. The author of the preſent treatiſe has diſcovered a document dated in 1459, which clearly proves that Gudenburg was not prevented from exerciſing his functions as a printer, though deprived by Fuſt of his materials; for according to our author, who uſes very plauſible arguments in ſupport of his aſſertion, he printed the famous *Catholicon*, in the year 1640. M. Fiſcher gives a deſcription of ſome fragments of three different editions of Donat, which he alſo attributes to Gudenburg. Of theſe

he

he has added ſeveral *fac ſimiles* :—the remainder of the tract contains deſcriptions of works heretofore unknown. In the preface he gives an account of his exertions in *revolutionizing* the library at Mentz, which, at the time he aſſumed his office, was in a ſtate of the greateſt confuſion.

Hiſtoire Naturelle des Mineraux, &c. i. e. *The Natural Hiſtory of Minerals, containing their Deſcription, their Appearance, the Theory of their Foundation, their Connection with Geology, or the Hiſtory of the Earth; an Account of their Properties and Uſes, their Chemical Analyſis, &c. with Figures, drawn from Nature.* By Eugene Melchier Louis Patrin, Member of the National Inſtitute, and of ſeveral other learned Societies. 5 Vols. Paris. Deterville.

THIS is a work which cannot fail to prove intereſting to mineralogiſts. The author has been as far as the extremity of Siberia, on the borders of China, for the purpoſe of ſtudying minerals, and even reſided in that diſtant part of the world for the ſpace of eight years. His deſcriptions ſhew that he has paid a deep attention to his ſubject, and that his abilities are equal to his perſeverance.

Homage au Premier Conſul Bonaparte; i. e. *Homage to the Firſt Conſul Bonaparte.* By Sacombe. Paris; ſold by the Author at the College of Men-Midwives, Gît-le-Cœur-ſtreet, No. 15, 9th Year. 12mo. Pp. 17.

IN the courſe of our critical labours, we have often had occaſion to repeat the old motto—*Ne ſutor ultra Crepidam:* but in no one inſtance have we found it more applicable than in the preſent. When we obſerve a man of eminence in his profeſſion, a man whoſe exertions for the relief of his *fellow (female) citizens*, have been ſo often crowned with ſucceſs, abandoning thoſe duties which render him an uſeful member of ſociety in order to become the eulogiſt of an uſurper of the government of his country, we feel ſentiments of pity at ſuch a flagrant inſtance of human degradation. Such a man is Sacombe, a ſurgeon and man-midwife, celebrated for his oppoſition to the progreſs of the Cæſarean operation, for eſtabliſhing what he called the Anti-Cæſarean School, and for entering into a conteſt ſome time ſince ſimilar to that which took place about the ſame period in this country, between Dr. Hull and Mr. Simmons, of Mancheſter.

With reſpect to the poem, the following burden, which occurs at leaſt twenty times in ſeventeen pages, will be ſufficient to fix the opinion of our readers:—

" Vive, vive à jamais le grand Bonaparte
" Reſtaurateur des lois, et de la liberté!"

and the eulogy of his ſchool is frequently combined with that of his idol.

Without

Without any pretenſions to witchcraft, we many venture to predict that this citizen will never be ſuch a proficient in poetry as he is in the obſtetric art. What a pity then, that he has laid aſide the forceps to aſſume the reins of Pegaſus; and what a pity likewiſe that he is not a military man, for the Conſul would then have an opportunity of rewarding him with that favour which he beſtows on extraordinary merit with ſuch a liberal hand:—we mean the *Brevet d'Honneur!*

Materialien für die Staatſarzneiwiſſenſchaft und praktiſche Heilkund: i. e. *Materials for the Medical Police and Practical Medicine.* Publiſhed by M. J. H. T. Schlegel, Public Phyſician to the Town and Bailiwick of Ilmenau. Firſt Collection. 8vo. Pp. 182. Jena, Göpferdt. 1800.

THIS aſſemblage of facts and obſervations cannot be peruſed without advantage by ſtudents in medicine, nor even by practical phyſicians. Among other articles, contained in the volume, are, a report upon a ſingular kind of murder, with the opinion of the faculty of Jena; a memoir on the analyſis of a preparation of tobacco, made at the requeſt of the magiſtracy of Ilmenau; various pſychological obſervations, viz. on an inſtance of ſuicide committed by a man, in order to liberate himſelf from the capricious temper of his wife; on the mental ſtate of a man whoſe capacity of diſpoſing of his effects had been diſputed; different accounts relative to the ſtate of health of priſoners attacked with epilepſy, hyſteria, &c. on a chronic diarrhœa, produced by an extraordinary cauſe, and rendered mortal by the medicines employed; on a ſpecies of colic cured by opium; and another cured by alum; an hiſtory of the cure of a pulmanary conſumption; a cure of the cornea of a child, which was burned by his brother having inadvertently conveyed a light too near his eyes. In this inſtance, the cornea which was half deſtroyed, had a papyraceous appearance, and loſt its tranſparency. The author effected a cure in the ſpace of three days, by pouring into the diſeaſed eye ſeveral times a day, a ſmall quantity of a mixture, conſiſting of twelve drops of Goulard's ſolution and two drams of cold water, and covering the eye with a compreſs ſteeped in the ſame mixture.

Kurze Beſchreibung der gefährlichſten Giftpflanzen, i. e. *A conciſe Deſcription of the moſt common Deleterious Plants; for the Uſe of Children and Perſons unacquainted with Botany.* By J. H. A. Dunker, Prelate of Kathenau; publiſhed in Numbers by Leich, at Brandenburg, and containing Engravings coloured from Nature.

THE author of this uſeful work, being convinced from experience of the conſequences reſulting from an imperfect knowledge of the different poiſonous plants, formed the reſolution of inſtructing

ſtructing the peaſantry of his neighbourhood in the ſcience of botany, by actual obſervation, and thus to warn them againſt danger. As every diſintereſted effort which is much for the benefit of mankind deſerves praiſe and patronage, the preſent treatiſe, on account of its utility, is certainly entitled to its ſhare of approbation: the author's principal aim being to adapt his work more particularly to the capacities of children, he has printed the text in the form of tables, for the purpoſe of ſuſpending them in ſchool rooms.

We have often had occaſion to lament the dilatory manner of publiſhing which ſeems to be prevalent throughout Germany, and to be confined to that country alone: a method ſo unreaſonable, and, we think, detrimental to the cauſe of literature, cannot be eaſily accounted for; but certain it is that we have had the firſt and ſecond volumes of various works in our poſſeſſion ſince the firſt appearance of our Review, the ſubſequent parts of which have not yet been received nor even publiſhed on the Continent. This ſingular delay is not confined to extenſive productions alone; it is the caſe even with the trifling tract now before us, the firſt number of which containing only two ſheets of letter preſs as appeared long ſince as the year 1796, while the third number was publiſhed only at the cloſe of 1799.

No. I. contains ſome inſtructions for preventing the deleterious effects of plants, together with the name, deſcription, and operation of each ſpecies repreſented in the plates, nine of which are given in each number. The plants repreſented and deſcribed in No. I. are the *Atropa Belladonna*, *Æthuſa Cynapium*, *Datura Stramonium*, *Hyoſciamus niger*, *Conium maculatum*, *Cicuta aquatica*, *Aconitum Napellus*, *Colchicum autumnale*, *Digitalis purpurea*.

In No. II. are given the *Solanum*, *Paris quadrifolia*, *Ranunculus acris*, *Agaricus muſcarius*, *Agaricus piperatus*, *emeticus*, *cæruleſcens*, *fimetarius et torminoſus*.

In No. III. which is the lateſt we have received, are the *Aſarum Europæum*, *Chærophyllum ſylveſtre*, *Cyclamen Europæum*, *Daphne Mezereum*, *Hydrocotyle vulgaris*, *Lolium temulentum*, *Nerium Oleander*, *Oenanthe fiſtuloſa*, *Pedicularis paluſtris*, *Phyſalis Alkekengi*, *Plumbago Europæa*, *et Polygonum Hydropiper*.

The plates of this work are ſo miſerably executed that it is ſcarcely poſſible to recognize the plants they repreſent; but the deſcriptions are well adapted to the capacity of the unlettered claſſes of the community. The author however appears to have paſſed over many varieties of the common ſpecies of poiſonous plants, the inſertion of which would have been an additional recommendation to his work; while on the contrary he has mentioned ſeveral which are innocent in their nature, as the *Phyſalis Alkekengi*, &c.

In the general ſtudy of botany we appear to be far behind our continental neighbours; a work therefore ſimilar in its nature to that above deſcribed would doubtleſs be well received, if executed by a ſkilful perſon, though under all the circumſtances of locality, &c. we do not imagine that a tranſlation would be equally ſerviceable.

Simplicii

Simplicii commentarius in Epicteti Enchiridion. Accedit Enchiridii paraphraſis chriſtiana et Nili Enchiridion. Omnia ad veterum codicum fidem recenſuit et varietate lectionis notiſque illuſtravit J. Schweighaüſer. Argentor, &c. Lips. 1800. In Librar. Weidmannia. 2 Vols. ſix rix-dollars.

THE lateſt edition of the remains of Epictetus's Philoſophy was that publiſhed by M. Schweighäuſer, in 1799; and the work is now completed by the volumes before us, which contain the remarks of former commentators on the Manual of Epictetus. Simplicius, a philoſopher of the ſixth century, publiſhed a commentary on *Epicteti Enchiridion*. He made ſeveral judicious corrections in the text of that work, which was conſequently at that time well received by the public. But Fabricius, in *Bibl. Gr.* L. V. C. 29, certainly expreſſes too favourable an opinion of the improvements. Theſe philoſophical commentaries, which were laſt publiſhed by Salmaſius, in the year 1640, are alſo given by the author of the preſent edition, who has extracted them from ſome manuſcripts preſerved at Paris and Straſburg, and publiſhed them with conſiderable and numerous improvements: of the latter is an inſertion in the Commentary to C. 31, p. 246, *et ſeq.* conſiſting of 60 printed pages, procured from ſome of the Paris manuſcripts beforementioned. The author's corrections are alſo in many inſtances judicious and worthy of notice; for example, in p. 47 we meet with ενειναι inſtead of εκειναι:—p. 272, μεταγγιζει for μετεγγιζει:—p. 417, c. συνηρμενου for συνημμενον. Several paſſages are alſo reſtored, by an accurate interpretation of words; as in pp. 173, b. and 428, c. where the words χαουν χαωσαι, σκευωρειν, are ſatisfactorily explained.

The contents of the ſecond volume are, firſt, the *Paraphraſin Chriſtianam Enchiridii*, which title was given by Caſaubon. The work was written for the uſe of monaſteries; but we are neither informed of the time when it was compoſed nor the name of the author. To this the editor has alſo made many improvements, principally taken from four manuſcrips preſerved at Paris. The next article is *Nili, Aſcetæ. Enchiridion Epicteti, in uſum juvenum Chriſtianorum accommodatum.* Father Nilus, an erudite and pious writer, lived in the fifth century, and was the author of ſeveral aſcetic works, which were publiſhed at Rome by Suares, in the year 1673; and from this edition M. Schweighaüſer has not merely copied the text, but alſo enriched it by corrections from the manuſcripts at Paris and Copenhagen: in theſe paraphraſes the notes are placed immediately under the text to which they belong. The volume concludes with the explanations of, and notes upon, Simplicius, which do great credit to the claſſical editor; though we are of opinion that many of the notes might have been much more conciſe, without detriment to the accuracy of the edition.

Eliſe Dumênil. By Marie De Comarrieu, Marquiſe De Montalembert. 5 Vols. Dulau. 1800.

ALFRED, ſon of Count de Boranſac, and Eliſe, daughter of M. Dumenil, are brought up in the ſame village. The mother of each of them is dead; and, from their infancy, their fathers had intended that Alfred ſhould marry Eliſe. In order to form the mind of the young gentleman, he is ſent on his travels, at the age of ſeventeen; and, between him and Eliſe, who is two years younger, the principal correſpondence in this work takes place. Several letters alſo paſs between Eliſe, Adelaide d'Arſilly, and Madame de Preſſange, the aunt of Madamoiſelle Dumenil; and between the two friends, Alfred, and Ferdinand d'Arſilly, the brother of Adelaide.

The firſt letters of Alfred and Eliſe teem with ſentiments of pure and ſimple affection. The lady bids her lover to remember, that their union is to take place as ſoon as they have completed their education; deſcribes to him, in the moſt artleſs manner, the avidity with which ſhe purſues her ſtudies, and begs of him to be equally ſedulous. Alfred, in return, deſcribes the feelings of his heart on the ſame ſubject, and aſſures Eliſe, that his diligence ſhall haſten the deſired period.

Alfred proceeds, through the ſouth of France, to Naples; and is there introduced to Prince Orſinelli, who has been requeſted, by the Count de Boranſac, to take him under his protection: not, as we are afterwards informed, from the knowledge he had of the Prince's virtue, but from the ſplendor of his title. M. Dumenil, pleaſed with the account which he receives of Alfred's conduct, begs he may return; and the Prince accordingly proceeds homewards with him by the way of Paris. At Paris, however, Orſinelli engages in play, loſes, and decamps; leaving Alfred as his ſecurity for a conſiderable ſum.

The news arrives at Kez—the reſidence of M. Dumenil—and Ferdinand d'Arſilly immediately ſets off to relieve his friend. M. Dumenil, who is repreſented as a man poſſeſſing a ſtrong mind, and an ardent affection for his daughter, though deſirous of her union with Alfred, had determined not to permit it, ſhould he act unworthy of his character. Alfred returns; but M. Dumenil, for the preſent, forbids his viſits; alledging, that he has no ſelf-command, is eaſily ſeduced into diſſipation and vice, and therefore unfit to marry his daughter. The Count de Boranſac is offended, and threatens to break off the match. He alſo gives encouragement to a Madamoiſelle Belvall, to expect the hand of Alfred; and Madame Granval, a true French coquet, endeavours, by every means in her power, to draw him into an intrigue.

Alfred is conſtant to Eliſe. He ſees her by ſtratagem; aſſures her of his unalterable affection, and induces her to correſpond with him.

Shortly

Shortly after, he accompanies the ambaſſador to England, where his conduct is ſuch, that M. Dumenil conſents to the marriage of the young couple, and Alfred returns for that purpoſe.

Unfortunately, juſt before the time of his intended marriage, the father of Alfred is taken dangerouſly ill. Madame Granval, who exerts herſelf to prevent the approaching nuptials, is particularly attentive during the old gentleman's illneſs; and, on his recovery, he detains Alfred a conſiderable time, to repay, by entertainments, &c. the kindneſs of that lady. In one of their evenings of pleaſure, a diſpute ariſes between Alfred and Count Valſerre, a devotee of Madame Granval, which terminates in a duel. This intelligence, greatly magnified, reaches the ear of M. Dumenil; who, exaſperated, not only refuſes his daughter to Alfred, but compels her to a union with a M. Coulanges. It appears, however, that an illicit connection had previouſly taken place between Alfred and Eliſe, and that Eliſe is then pregnant. The lovers are diſtracted at this dreadful ſtroke; and the Count de Boranſac, from an imprudent impulſe of revenge, forces his ſon to marry Madamoiſelle Belval. But, alas! at the moment when he approaches the altar, he hears the bell toll for his Eliſe, who had died in childbed! Alfred becomes frantic, and ſhortly after puts an end to his exiſtence.

Such is the outline of this performance, from which it appears difficult to draw any direct moral.

The characters of Alfred and Eliſe are well ſupported throughout. In M. Dumenil there is ſomewhat of inconſiſtency. He regards youth with a ſeverity, not in the leaſt tempered by that conſideration of human nature, which all his letters ſhow that he poſſeſſes. Ferdinand is gay, ſincere, and noble. He is a faithful repreſentative of a French officer, under the old government. But M. Coulanges is the moſt perfect character. He feels, he thinks, he acts, like a philanthropiſt.

In this work, the reader will find conſiderable information relative to Naples and other parts. The Engliſh national character is very happily drawn; and the principal buildings in this country are accurately deſcribed. The ſtyle is animated, the ſentiments good; and, notwithſtanding the mournfulneſs of its cataſtrophe, the admirer of ſimplicity, and the lover of ſentiment, will peruſe it with delight.

Les Petits Emigrês. The Little Emigrants; or, Correſpondence of Children. A Work intended to promote the Education of Youth. By Madame De Genlis. 2 Vols. 12mo. 1798.

THIS novel, as to its mechanical ſtructure, has nothing of originality to boaſt; but is calculated, nevertheleſs, to afford conſiderable inſtruction and amuſement. All its virtuous characters, the author informs us, are drawn from life. Adelaide, the heroine of

the piece, is intended for a portrait of Madamoiſelle d'Orleans; and is truly a moſt intereſting and amiable girl. Lord Selby, her lover, is an Engliſh nobleman, whoſe character forms a combination of the liberal virtues: and his mother, Lady Elizabeth, is a pattern of maternal affection, accompanied by dignity and fortitude.

But the principal excellences of this performance are, the ſentiments, and moral inſtructions which it conveys; attended by valuable remarks on many important ſubjects.

The exiſtence of a God, the neceſſity of religion, the goodneſs of a protecting Providence, the uncertainty of worldly affairs, and the ſuperior advantages of virtue, in whatever ſituation we may be placed, are ably enforced; and the whole work has conſiderable claims to public attention.

Lettres de la Vendée, &c. i. e. *Letters from La Vendée, written in Fructidor, in the 3d Year. An Historical Trait.* By Madame E. T***. 12mo. 2 Vols. Plates. Paris. 1800.

FROM the mere perusal of this book it is easy to perceive that the author is a woman, and a woman very little accustomed to write. The story is briefly this:—A young woman on the point of being shot, is rescued by a young officer who falls in love with her. A brutal officer, who had before treated her with disrespect, is killed by her lover, when they both seek for safety in flight. On the conclusion of peace the parties are married.

It will be easily conceived that on such a basis it would be impossible to form a sufficient number of incidents to supply materials for two volumes. But what is wanting in incident is supplied by *sentiments* and a repetition of ideas that is extremely tiresome. The book displays a variety of grammatical errors, and idiomatic inaccuracies; and the denouement being easily foreseen by the reader, at the very opening of the work, all interest is destroyed.

Voyage de Sophie en Prusse, &c. i. e. *Sophia's Journey to Prussia. Translated from the 12th Edition of the German.* By P. B. Lamarc. 8vo. 3 Vols. Pp. 1171. 12 livres. Paris. 1801.

THIS book is the production of a Protestant Clergyman in Germany, who composed it for the instruction of youth, and the melioration of manners. The moral is good, and the principles are sound. The translator, deeming the most serious parts of it, particularly those which relate to theology, not suited to the taſte of the French public, has abridged the original so as to reduce it to one half of its primitive size, and to cut out many of the incidents.—The translation is tolerably correct, though not free from *Germanisms*.

MISCELLANIES.

TO THE EDITOR.

SIR, *March* 9, 1801.

IT was with ſurpriſe that I obſerved in your laſt Appendix, and in your Number for January, publiſhed at the ſame time, ſome animadverſions upon my letters inſerted in your Miſcellaneous department, the year before laſt. I have waited to ſee whether more would appear in the ſubſequent Number, that I might, in that caſe, have replied at once to the whole; as I do not wiſh to intrude upon the attention of your readers more frequently than it becomes neceſſary. For a ſimilar reaſon I ſhall confine my preſent remarks to thoſe paſſages in which your Correſpondents honour me with their particular notice.

Verax (page 98 of your preſent volume) terms the notes, which you annexed to a letter from me, inſerted in your ſeventeenth Number, "ſevere, but juſtly merited." I confeſs, Sir, that they did not appear to me entitled to either of theſe epithets. I have never complained of the manner in which you have treated my communications; nor ſhall I think myſelf authoriſed to do ſo, while you act with the ſame fairneſs as hitherto, in allowing me to ſubmit my own arguments to the judgement of your readers, whether or not you think it neceſſary to oppoſe them. You know, Sir, that my firſt addreſs to you tended ſolely to vindicate the practice of village-preaching from a charge of ſedition. I have placed that vindication upon the ground that no inſtance has been, nor, I believe, can be, produced, in which that practice has been perverted to ſeditious purpoſes. In your annotations upon my letter, you had the candour to inſert the Reverend Author's renunciation of the only direct attempt which had been made to ſubſtantiate ſuch a charge. I remained therefore perfectly ſatisfied that the argument ſhould reſt in that ſtate; and as I was by no means offended at your declaration of ſentiments contrary to my own, upon ſome points in which it is impoſſible that Churchmen and Diſſenters can be of the ſame mind, I thought it unneceſſary to trouble you with a reply. On this ſubject I ſhall only add, that Verax may be aſſured of my having conſulted no individual upon what I communicated to you; and that my reaſon for ſpeaking of Mr. Wollaſton's ſituation as a mortifying one, was becauſe I ſhould have felt it ſo, if I had raſhly advanced againſt any one an accuſation that was proved to be groundleſs; and more eſpecially as the accuſation was of ſo heinous a nature.

Verax ſays, that *my* doctrine of "the divine Operation of the Holy Spirit," is "that unleſs a Miniſter can tell the very inſtant he ſaw or perceived the influence of the Holy Spirit, and was commanded by it to go forth and preach, he is not a true miniſter of the Goſpel of Chriſt." Why ſhould Verax impute ſuch an opinion to me? Has he a ſhadow of ground for the imputation from any thing I have ſent to you? If not, how does this palpable aſperſion agree with his cloſing declaration, that "his object is not controverſy, but to give a plain ſtatement of *facts*?" On the contrary, Sir, the *fact* is, that I abhor ſuch a doctrine, and eſteem all who hold it to be rank enthuſiaſts. Let me add another fact, which is, that I have never yet met with a *Diſſenter* who held the opinion that Verax attributes to me.

As no other part of Verax's letter applies to any thing I have written, I paſs on to that of W. A. in your Appendix, p. 413 (or 525), &c. The

only inſtance I have known of Calviniſtic Diſſenters joining with a democratic party in a book ſociety, was at a time, when, upon the diſſolution of ſuch a ſociety by a political ferment (occaſioned by a democratic churchman and not by any of the diſſenting members), the *latter* formed a new ſociety, into which they would gladly have admitted the moſt loyal of the former members, but did not think it proper to exclude perſons of a contrary ſentiment, if they did not intrude it upon the body. As to Diſſenters "ſupporting the democratic candidates at the laſt general election," I apprehend that particular connections may have led to a variety of conduct in different counties and boroughs. In that county where I reſide, both the members are elder branches of two noble families, friendly to the happy Conſtitution which we enjoy, and perfectly alienated from democracy. A gentleman who formerly repreſented the county, and had acted with the minority, was adviſed to conſult me, at the period of the general election *before* the laſt, upon the queſtion, whether he might expect the ſupport of the Diſſenters in the county; and, upon the opinion which was given him to the contrary, he judged it proper to decline the conteſt.

W. A. propoſes to me the queſtion, whether the Evangelical Magazine does not contain an attack upon Epiſcopacy! He ſays, that he will not inſult the "perfect knowledge" I profeſſed to have of that publication, by pointing out the pages to which he alludes; but I muſt really give him that trouble, or elſe remain at a loſs, as I now am, to conjecture what paper, in any of the Numbers, he can charge with an attempt ſo repugnant to the principle and general character of that Magazine.

The ſame Correſpondent has given me a taſk far beyond my ability to execute, when he requires me to explain how a perſon can conſiſtently hold the doctrine of the Divine Atonement, and yet reject that of the Trinity. I know that ſome *Arians* profeſs to do this; but I think them *inconſiſtent*. However, W. A. muſt be miſtaken in *one* part of the account he has given; as no perſon who rejects the orthodox doctrine of the Trinity, *can* be a Calviniſt. It is a contradiction of terms.

He aſks whether the principle, "that no civil magiſtrate can have any right, authority, or power, over the conſciences and religion of men, has no relation to politics?" I think it has none: becauſe I conſider politics to be properly diſtinct from religion. "My kingdom," ſaid our Lord Jeſus, "is not of this world." I do not ſee, otherwiſe, how the conduct of Daniel and his three brethren, in reſiſting the decree of Nebuchadnezzar; or that of our Lord himſelf, and the Apoſtles; can be vindicated from political criminality.

In reply to W. A.'s poſtſcript, I have to ſay that I meant no evaſion in aſſerting that the Calviniſtic Diſſenters have no connections in France. I verily believe that no Calviniſtic Diſſenter had any connection with perſons in France; and W. A. muſt permit me to retain this belief till he affords me the means of aſcertaining what he ſtates as a fact, by naming the Miniſter, and pointing out the place and time, he has alluded to. In like manner, I ſtill profeſs my belief that the important doctrines I mentioned, are *univerſally* maintained by perſons who hold religious aſſemblies in villages. I too much diſapprove of W. A.'s inſinuations againſt the ſincerity of a perſonal ſtranger, to imitate his conduct in this reſpect. I do not impute to him *intentional* falſehood, as he has done to me; but it is my heart's deſire that God may forgive him, and all who are laying to the charge of real Chriſtians, crimes which they abhor; as I am fully perſuaded that ſuch calumniators

know

know not what they do. What I have attempted is, to vindicate perſons, whom (as God knows my heart!), I believe to be innocent of what is imputed to them. If in doing this, I have fallen into any miſtake, I ſhall, as ſoon as convinced of my error, readily and openly retract it. Hitherto I have not ſeen occaſion to relinquiſh a ſingle ſtatement that I have advanced: but I pledge myſelf to enquire into the truth of every aſſertion made by my opponents, if they will, either publicly or privately, communicate to me the neceſſary means of inveſtigation; and to lay the reſult before your readers, whether it tends to ſupport, or to overturn, the judgment I have formed.

G.

STRICTURES ON SCHISMATICS.

TO THE EDITOR.

SIR,

I AM an inhabitant of a large and populous town, which has been remarkable for its uniform attachment to the eſtabliſhed religion; and which, excepting a ſmall aſſembly of *moderate* diſſenters, has never been diſturbed by the hereſies of ignorant fanatics; but within theſe few months a meeting has been eſtabliſhed by a Mr. B....., a man of conſiderable property in Lincolnſhire, from which I dread the moſt diſtreſſing conſequences. I muſt obſerve that this man was educated at Cambridge, and was remarkable, while there, only for his ſtupidity and methodiſm. It is true he is followed, at preſent, only by a few of the loweſt and moſt ignorant of the people; but this is the claſs upon whom his blaſphemous rant and extravagant nonſenſe, is likely to make moſt impreſſion. His property and connexions render him the more dangerous man. One of the moſt ſpecious arguments which he uſes, and which is calculated to work upon the minds of the ignorant, is "that he does not come there to preach the Goſpel *like hireling prieſts*." This is an argument as falſe in its concluſion, as it is dangerous in its tendency—He might learn from that Goſpel which he profeſſes to teach that "the labourer is worthy his reward;" and if the church was to be ſupplied only by ſuch independant individuals as choſe to volunteer their ſervices, how would religion be ſupported: beſides, is it poſſible that the doctrines of the Scriptures ſhould be as well underſtood and explained by thoſe who are preachers only from caprice or miſtaken zeal, which they fooliſhly call inſpiration, as by thoſe who have by continual ſtudy and "ſearching the Scriptures" qualified themſelves for the high and important office? All extravagant ſhew of piety is ſuſpicious. The chriſtian charity of this immaculate ſect may be judged of by the following circumſtance which occurred laſt evening. During the preaching of Mr. B——— a young woman who had been converted, by his endeavours, *to ſalvation*, from the ſpirit of her enthuſiaſm, fainted in the barn. This was what rejoiced the *holy man*—he elevated his voice, he beat his breaſt with double tranſport; and denying aſſiſtance to this unfortunate girl ſuffered no one to lift her from the ground; till ſome of thoſe at the door, whoſe curioſity had drawn them there, forced themſelves into the place. I ſhould obſerve that, one of the moſt rigid of his followers has, ſince his converſion, attempted a rape upon a girl of twelve years old. But what I want more immediately to enquire is, Mr. Editor, whether theſe itinerant bablers are juſtified in abuſing the ſervice of the churches,

and in their violent philippics, which they pour forth, againſt the regular clergy—For ſo this dealer out of damnation, and abſolver of ſins, (for he alſo grants abſolution,) endeavours, by diſgracing the members of the eſtabliſhed religion, to draw his deluded hearers to his practice of devotion. The law of the land, I know, allows them the exerciſe of their religious tenets, but does it grant them the licence of decrying the eſtabliſhed religion of the realm, and holding up its miniſters to contempt.

But, Sir, would not the exertions of the clergy cruſh this heretic ſect; and ſhould not their utmoſt endeavours be uſed to this end. It is not ſufficient that they do merely their duty, while theſe men "compaſs ſea and land to make proſelytes;" and while they delude the people from the ſervice of the church by filling their minds with a mad enthuſiaſtic zeal which they miſcall devotion. In order to propagate their opinions, their meetings are held ſix times in the week, when, perhaps, the divine ſervice is performed in the churches but once, or not more than twice. It will readily be allowed that, in a populous town, many would be found to attend a lecture on a Sunday evening, who have now no other alternative but ſitting at home or going to theſe meetings; and I am of opinion that this practice would act a powerful antidote to the dangerous doctrines of theſe buſy and ignorant zealots.

Although probably this letter contains nothing new, I hope for ſome attention to it for the ſincerity of my motives: mine are the ſentiments of one zealous for the eſtabliſhed religion of the country againſt the principles of ignorant enthuſiaſts and ſchiſmatics.

Stamford. A LAYMAN.

THE TEST ACTS.

TO THE EDITOR.

SIR,

THE account you have given us of the meaſures intended by the late miniſtry to have been taken, with reſpect to a moſt eſſential part of the Britiſh Conſtitution, has greatly appalled, I ſhould think, every loyal man that read it. It ſhews us the inſtability of human projects; and that we muſt, reflecting on the mingled tiſſue of events, look to ſomething more ſtable to give duration to the venerable fabric than the ingenuity of an individual, or the ſincerity of courtiers. It is certain that kind of timid policy is by no means ſingular, which leads men of weak minds to ſhrink at the outſet of their meaſures before trivial difficulties; or ſubmit, at length, to a bluſtering faction even ſometimes at the very moment when it is reduced to its laſt franctic exertions. It was ſomething in this way we loſt our colonies. The infant ſtate was fooliſhly encouraged by the waverings of parental authority till it deſpiſed the rod, which, if exerciſed with firmneſs in due time, would have chaſtiſed it into immediate ſubmiſſion. I mean not to enter upon the queſtion of right or wrong: but I argue that in all caſes, of oppoſition to a ſyſtematic conſpiracy, the meaſures taken ought either to be ſupported with the moſt determined reſolution from beginning to end, or never entered upon at all. When the die is once thrown in ſuch caſes the oppoſite to determined firmneſs is ſure to terminate in diſaſter. Mr. Pitt was, in Ireland, ſucceſsful only becauſe his conduct was firm, and perſiſted in; but if relying on political fineſſe, he begins to talk of tampering with the faction in England he will ruin all. They will give him

him credit for no better principle than fear; will act upon their own hypotheſis; and, in their future attacks, avail themſelves of the advantage which he inadvertently gives them. Is the ſame game to be played as in James the Second's time? I thought his policy had been completely out of date. Are the Catholics to be emancipated from the idea that their natural attachment to an abſolute monarchy will counteract the democratic tendency of the diſſenters? The experiment has once been tried, and we ought to take warning from the reſult. I hope the people of England are as firmly hoſtile to the inroads of abſolute power as to democracy; unleſs the faction ſhould abſolutely compell them to ſeek an aſylum from the latter, in that laſt ſad refuge to all well diſpoſed peaceable ſubjects. It is almoſt certain that leſs wavering meaſures at the beginning of the conteſt would have prevented the wickedneſs, and waſte of human blood, which terminated in a much more arbitrary government than the monarchy, in the caſe of Charles the Firſt; and had it not been for undetermined meaſures, the unfortunate Louis would have worn his crown to a later date. The truth of theſe aſſumptions is fully proved by matters of fact which have reſulted from the laſt melancholy inſtance. The moſt outrageous Jacobins, though numerous as the heads of Hydra, are at this moment cringing under the tyranny of the Corſican adventurer, who poſſeſſes not a ſingle claim, nor one requiſite for his preſent exalted ſtation, that we are acquainted with, but intrepidity; while a ſtraggling horde of the ſame deſcription are actually attempting to bully the government of this nation, ſupported, as I truſt it is, by the confidence of the people, into meaſures deſtructive of its very exiſtence.

Spectatum admiſſi uſum teneatis amici?

The French, notwithſtanding the general deformity of their meaſures, and crookedneſs of their policy, have afforded us ſome hints how theſe matters may be much better adjuſted than they have hitherto been with us.

Fas eſt ab hoſte doceri——.

And though heaven forbid that we ſhould ever adopt their ſummary baptiſms and execution en maſſe, much leſs their more brutal, and lingering cruelties; yet, I do acknowledge the wiſh without reſerve, that the executive part of our government was intruſted with the powers to detect every active traitor in the kingdom; and when detected, to ſend him, for any thing we need then fear, to recruit the armies of France. Nor do I think, that by meaſures ſtrong as theſe, we ſhould loſe a ſingle man who is likely in his future life to be of ſervice in any peaceable community. At all events, it is mercy to the world, when a member of ſociety, in other reſpects uſeful, becomes ſo infatuated by party principle and ambition, as to be actually dangerous, to let him ſeek ſome different ſituation where there can be little or no ſcope for his irritability and ambition.

Waving for the preſent, however, all further conſiderations of policy, what offence has a mild eſtabliſhment, which has not only been a ſolid ornament to, but the firmeſt column that ſupports, the venerable fabric of our conſtitution, committed, that ſhe ſhould, after a century of utility and reſpect, be conſigned in her old age to the mercileſs hands of rude, unfeeling innovators? Has her political power been an object of either envy or fear? Has ſhe of late ſo deeply imbrued her hands in "the blood of martyrs ſlain," that humanity turns away in diſguſt from the ſad relics of her narrow and inveterate bigotry? Or has ſhe ever been remarkable for a deficiency

deficiency in the liberal duties of charity and humanity? No, Sir, the experience which all deſcriptions have had of her forbearance and mild demeanour, even in theſe turbulent times, ought to endear her alike to the courtier and the peaſant; to her own children, and thoſe who have to anſwer to Omniſcience for the purity of the motives which have induced them to profeſs themſelves diſſenters from her communion. I wiſh the ſoureſt moraliſt upon earth, after contemplating her weakneſſes, for ſhe is not *infallible*, would take as ſevere a view of the other profeſſions, the law, the army, and medicine; I wiſh he would ſcan the vices of our preſent commercial ſyſtem, to know if the ſad reſults of human depravity are not to be met with only too prominent in them all. We muſt not exterminate for every failing, forbearance ought to be the characteriſtic of ſinful man. The wealthy banker ſhould not be ſo quickſighted in finding out the impolicy of tythes, nor ſhould the prieſt be ſo very exact in peeping into the "iniquity of banking *." Theſe are not the times for government to ſanction the reflections which are caſt by deſigning men upon the Hierarchy; the hands of the clergy muſt not be weakened; genuine Chriſtianity ought not for one moment to be diſpenſed with. With you, Sir, I am convinced that we are all of us too much indebted to Mr. Pitt, to decide haſtily upon his conduct in any inſtance. The opinion of what I ſhall call the intellect of the people of England, has evidently been the principle of action to which he has upon arduous occaſions always adverted, and the polar ſtar by which he has ſteered his courſe. He has indeed found ſome difficulty of late in diſtinguiſhing this from the voice of faction; but he has diſcriminated with unparalleled ability, and has been generally right. There is only one recent inſtance, and that yet remains enveloped in myſtery, in which I cannot fully exculpate him from any intentions of violating the fundamental principles of the Britiſh Conſtitution. Upon that queſtion I have no doubt; but the opinion of the nation will be eventually deciſive in favour of "the conſtitution's remaining unaltered." The ſophiſtry urged againſt tythes, the odium excited by the diſſenters againſt the articles, canons, and liturgy; and the laugh raiſed by the ſame deſcription of men againſt the clergy by their indecent prints, and caricatures, will be all traced to the noiſy kennel of democracy from whence they have recently emerged, and will be once more compelled, by the ſtrong reaſoning of genuine patriots, to retire from St. Stephen's Chapel in diſgrace; and be again forced to ſeek an audience in the pious malignity of the conventicle.

I have the honour to remain, under great obligation for the fidelity which you have manifeſted to our original principles,

Yours, moſt ſincerely,

Yorkſhire. W. A.

P. S. The moſt ardent wiſh of my heart is, that Britons would once more rally round the conſtitution, and ſwear that they will defend it one and indiviſible; and that they will ſupport no meaſures which tend in the ſmalleſt degree to weaken its bulwarks. If there even was a criſis when the voice of the nation ſhould be heard, diſtinct from the bravadoes of faction, it is now; and, depend upon it, it would, thus collected, give an immediate efficacy to our enfeebled meaſures, and renovate the whole ſyſtem.

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* Vide two late publications.

TYTHES.

TO THE EDITOR.

SIR

I HAVE paid great attention to the diſcuſſions which have taken place relative to the ſubject of tythes; and am convinced that not a ſingle argument has been advanced, in favour of commutation in lieu of them, which does not hold much ſtronger in favour of a *commutation* in lieu of *rents*. Are the clergy a leſs uſeful body than our gentry, that jacobinical meaſures ſhould firſt commence with thoſe who ſeem the leaſt diſpoſed to countenance them? Let our Legiſlature be exceedingly careful of countenancing one ſingle idea that has a tendency to render property of any deſcription leſs ſacred than it is. Indeed, Sir, I fear that a commutation has, in many inſtances, been ſuggeſted by the very worſt of motives. It appears firſt to have originated with the Diſſenters and Jacobins, from their averſion to the hierarchy; and is now adopted by a few ſelfiſh landholders, from, I hope, the *fallacious* idea, that the clergy, flattered by the appearance of preſent emolument, will ſacrifice the intereſts of the Church for a moſt diſgraceful compenſation. I fear that the beſt deſign, on the anvil, embraces very cloſely the reprehenſible hope, that the clergy may be cajoled, or compelled to accept of a commutation for the *compoſition* which is at *preſent paid*, inſtead of the *real value* of the tithes; for moſt aſſuredly the landholders would be very great loſers indeed by a fair commutation. I wiſh that through the medium of your Review, a number of different ſtatemen s of the caſes of the clergy could be ſubmitted to the public, for I am convinced that the prejudice raiſed by their adverſaries would, by ſuch a meaſure, be effectually ſeparated from the queſtion. It is about nine or ten years ſince my moſt intimate friend was preſented to a ſmall rectory. He had been the Fellow of a College, was the youngeſt ſon of a reputable clergyman, whoſe family was uncommonly numerous; and of courſe he was a man of no fortune. His predeceſſor was in eaſy, not to ſay affluent circumſtances, for he kept his carriage, and had no children: in addition to this he was exceedingly intimate with the principal landholder in the pariſh who was a gentleman of very large fortune, a Member of Parliament; and generally voted with oppoſition. In conſequence of theſe circumſtances, probably, the tithes were let ſo low as one ſhilling and ſixpence an acre. At my friend's firſt going he was a perfect ſtranger at the place, and knew little about matters of this kind. He waited upon the gentleman in queſtion, who received him with politeneſs, and affability. Encouraged by t is, the clergyman ſtated his caſe; but the member aſſured him that he had ſet his face againſt tithes; and even ſaid that it was the wiſh of the oppoſition of that day that a commutation might ſoon take place. The clergyman aſked him if two ſhillings and ſixpence would be too much to expect from his farmers? He ſaid, in return, that he would have nothing to do with the buſineſs, only if the clergyman would ſay that he was not a man of fortune, he would not oppoſe him if his demands were reaſonable; and ſaid further, he could only add that tithes belong ng to him were all let at two ſhillings and ſixpence an acre. Thus uncomfortably circumſtanced the clergyman determined to take a ride into the country with a view of making further inquiries. He ſtopped to dinner about twenty miles from his living; and had the great good luck to meet with a very intelligent innkeeper to whom, without the ſmalleſt reſerve, he told his ſtory. The innkeeper, with as little

reſerve,

reſerve, told him in return, that he was at that moment in the habit of paying *five ſhillings* an acre for *that gentleman's tythes*; he further ſaid it might be true that the gentleman let them at half a crown an acre; but that his farmers let them again at five ſhillings; and he ſhrewdly obſerved, that not the black coated tithe-holders, but the grey coated were the oppreſſors. Satisfied with this intelligence the clergyman, upon his return, aſked the farmers three ſhillings an acre; and after much trouble and with great difficulty brought them into theſe terms, at which they have ſince remained, though he is very certain that the tithes for the two laſt years have been well worth eight ſhillings an acre. This, Sir, I moſt ſolemnly declare is the true ſtatement of a very ſtudious and laborious Miniſter's ſituation with reſpect to tithes, who has a numerous and increaſing family, for whom, with all poſſible œconomy and ſelf denial, he can make little or no proviſion, though he is apparently declining to the grave under a complication of diſorders altogether induced by a ſtudious and ſedentary life. I am finally perſuaded, Sir, if all the inſtances of this kind, which the kingdom affords, were only fairly laid before the public they would compoſe ſuch a maſs of evidence in favour of the clergy as would doom the ſatellites of the Board of Agriculture to no litttle infamy. I remain your's,

C. W. A.

TO THE EDITOR.

SIR,

THE new *religious* conſpiracy as it has been improperly termed, for there is not one grain of *genuine Chriſtianity* about it, is at length completely expoſed, and many documents relative to it are, no doubt, in the hands of Government. I cannot however help obſerving, that your Correſpondents upon this ſubject have not by any means done their cauſe complete juſtice. You will find the attack upon the clergy generally attended with one equally ſevere upon the higher orders of ſociety. Thus Mr. Cockin is not only ſevere upon lawn-ſleeves, but likewiſe informs us that God is aboliſhing the idols of *ſilver* and *gold*; and Mr. Pawſon is not content with ſending the clergy ad inferos, but almoſt every man of reſpectability in the kingdom, as we find in the page immediately preceding thoſe you have introduced into your uſeful publication. "And if we conſider the ſtate of our great men," he obſerves, "may we not ſay, with the Prophet, that theſe have altogether broken the yoke, and burſt the bonds? Religion in the preſent age very ſeldom riſes higher than a middling tradeſman; there may be a capital tradeſman here and there who has a regard for religion, but theſe are very few: there are fewer ſtill among the merchants who love religon; but amongſt the *nobility* and *gentry* where ſhall we find a *real Chriſtian?* Theſe almoſt univerſally, like Gallio, care for none of theſe things. Wholly taken up with the gayeſt ſcenes of life; and highly diverted with the diverſions, pleaſures, and entertainments, of this poor, vain, tranſitory world, they look upon religion as a mere trifle, quite beneath their notice; hence they treat the one thing needful with the greateſt neglect; and leave it entirely to the ignorant vulgar, to thoſe whom they think have nothing elſe to amuſe themſelves with. *Theſe are eminently without God in* the *world* being *totally eſtranged* from him." So much for the rich is to be met with in the extenſive charity of this thoughtleſs old man; and

I am

I am told by gentlemen, admitted into converſation with certain wolves in ſheep's cloathing, that they do not heſitate to obſerve, "what a ſhame it is that ſuch worthleſs beings ſhould be indulging in all the luxuries of life, while they, the only worthy beings, are dealt almoſt without." Mr. Pawſon's affection for the learned may be gathered from the following extracts. "If we go to our wiſe and learned men, the compariſon too nearly holds good: for if theſe have *neglected* the word of the Lord, what wiſdom can there be in them? If they will not ſo much as believe the truth of God, how then will they underſtand, or experience the ſaving power of it? Here with the Prophet we may take up a lamentation, in that many of our wiſe men have rejected that bleſſed book of God which muſt ever be acknowledged to be the pillar and ground of truth; and muſt be conſidered as the fountain of all wiſdom; and have ſet up their own wiſdom in oppoſition to the wiſdom of God, ſaying, in effect, are not we wiſer than he? Have they not alſo rejected the eternal Son of God, the only Redeemer and Saviour of ſinners, who in infinite pity and love came down from Heaven and gave his own life in order to ſave them? Do not theſe vain men attempt to rob him of his eternal power and godhead, reject the atonement which, by his precious blood, he hath made for their ſins; and neglect that precious ſalvation which he hath dearly purchaſed for them?" In another place, page 81, he writes, "Are then our wiſe and learned men the moſt ſpiritual, and heavenly minded? Are they of all others the moſt meek and low in heart? or, Are they not the very reverſe of this? Are they not in general the moſt proud and paſſionate, the moſt ſelf-ſufficient and ſelf-willed? in a word, Are they not at the greateſt diſtance from God and true religion?"—Is not this man exerting his utmoſt powers in the cauſe of democracy; and is he not anſwerable at the bar of the public for ſuch exertions as theſe? I am convinced that his ſermons have already done incalculable miſchief amongſt the lower orders, for four hundred of them were given away; and after that lent from one to another; and we now obſerve ſome of the bleſſed fruits of ſuch religion in the attacks which have been recently made upon the windows of St. Peter's Church, at Leeds, and the reſtleſs conduct of the lower orders of the people. I remain your's, &c.

Weſt-Riding, Yorkſhire, April 13. A.

TO THE EDITORS.

GENTLEMEN,

MEETING the other day with a prayer, in a publication, entitled "An Help to Devotion," printed in the year 1737. It appeared ſo peculiarly applicable to our preſent ſeaſon of diſtreſs, that I much wiſhed for its general circulation, and could think of no method ſo likely to effect that, or ſo proper as your excellent magazine, which undertaken for the glory of God in the advancement of his true religion, will, I truſt, meet with the ſucceſs you and all ſincere Chriſtians muſt devoutly hope for.—That God may proſper this "your work and labour of love," is the prayer of, Gentlemen, your obedient humble ſervant,

A MEMBER of the CHURCH of ENGLAND.

"DECAY OF PIETY.

"The leſs appearance there is of univerſal reformation, the more jealouſly ought every perſon to look to himſelf, leſt he be one that obſtruct

it;

it; for ſo *he* does, who ſtays till it be a faſhion, but neglects to contribute his part to make it ſo. He who conſiders himſelf but as one, ſhould not ſuffer himſelf to grow into leſs; to fall from that unit to a cypher, by permitting ſloth or cowardice to enfeeble him: but, on the contrary, ſhould recollect his ſpirits, actuate all his ſtrength, and therefore be ſure to do his utmoſt, becauſe that utmoſt is but a little.

"If there be any Jacobs among us; any who can wreſtle and prevail with God, there never was ſo preſſing a need of their interceſſion. O, let all that are thus prepared for it, vigorouſly undertake this pious work; let no Moſes' hands ever wax heavy, but be always held up in a devout importunity."

A PRAYER—to be uſed in private, deploring the national ſins, and depricating thoſe dreadful judgments that ſeem to hang over this church and nation.

"O Lord God, to whom vengeance belongeth, I deſire humbly to confeſs before thee, both on the behalf of myſelf, and of this nation; that we have grievouſly ſinned againſt thee: that all orders of men amongſt us have tranſgreſſed thy righteous laws, and have hitherto rendered both thy mercies and thy judgments ineffectual to amendment of our lives. It is of thy mercy alone, that we are not utterly conſumed; that thy goodneſs hath yet ſpared us—and yet, O Lord, who is there that regardeth the power of thy wrath? How few amongſt us who repent of their wretchedneſs. Thou, Lord, hath ſpoken by thy word to our ears, by thy judgments even to all our ſenſes: but unleſs thou ſpeak by thy ſpirits to our hearts, all thy other calls will be ineffectual. O ſend out this thy mighty voice, and awaken us out of our lethargy.—Thou who didſt call Lazarus out of the grave, be pleaſed to call us who are dead in treſpaſs and ſins, and make us to awake unto righteouſneſs. Though, Lord, our frequent reſiſtances even of thy inward calls, have juſtly provoked thee to give us up to our own hearts' peſts—yet thou art good even above what we can wiſh from the boundleſs ocean of thy mercy; therefore, withdraw not the influence of thy grace, and take not thy holy ſpirit from us—thou haſt been found by them that ſought thee not, let that act of mercy be extended to others, who are inſenſibly ſick, and do not ſo much as look after a phyſician; and by how much their caſe is the more dangerous, ſo much the more ſovereign remedies thou apply. Lord help us all; and conſider not ſo much our unworthyneſs of thy aid, as our irremediable ruin if we want it. Save, Lord, or we periſh eternally.

"Once, when thou ſlepſt in a ſhip, and a tempeſt ariſing threatened death to all in the ſhip, thou awakedſt at the cry of a few diſciples; and ſtraitway, at thy almighty word, the waters couched, the winds fell, the ſtorm was ſuddenly turned into a calm; the dumb waters knew their Maker's voice. Thou ſeeſt Lord with what ſtorms thy weak ſhip is toſſed; the ſhip wherein thy little flock is in peril to be drowned—and we all periſh. For this tempeſt we may thank our own folly and madneſs, our own vileneſs and ſinful living. I confeſs it, and acknowledge thy righteouſneſs, and I bewail our unrighteouſneſs: but I appeal to thy mercy, which ſurmounteth all thy works. We have ſuffered much puniſhment, and now reap the ſad fruits of our own miſdoings. Yet appears there no where any haven or port unto us; but ſtill more and more grievous puniſhments ſeem to hang over our heads. Lord, I adore thy juſtice herein; foraſmuch as we have deſerved this evil, becauſe we have ſinned againſt thee.

But,

But, O merciful God, I beſeech thee, that thou wilt not conſider nor weigh what is due to our deſervings, but, rather what becometh thy mercy. Have mercy upon us, O God, after thy great goodneſs, according to the multitude of thy tender mercies vouchſafe to deliver us, for the ſake of thy dear Son our Redeemer, Jeſus Chriſt.

" But, O Lord, what can we plead to avert thy judgments, who are as far from penitence as innocence? Or how can we pray againſt that vengeance, which we make it our buſineſs to pull down.

" Bleſſed Lord, there is but one mercy we are capable of; and that is the melting of our hearts: and if that cannot be done but by ſevere inflictions, I beſeech thee to diſpenſe to us what thou ſeeſt moſt apt to reduce us. If a greater degree of outward miſery will tend to the curing of our inward evil; Lord ſpare not thy rod, but ſtrike it yet more ſharply—awaken us, though it be with thunder; and let us rather feel thy terrors, than not feel our ſins. But yet, Lord, if thy gentler methods may have any effect, be pleaſed to continue thy long ſuffering towards us; and though we have no pretence to mercy, yet do thou aſſert thine own work; be merciful, becauſe thou haſt been ſo.

" Suffer us not to deſtroy what thou haſt ſo graciouſly preſerved: but rather by thy ſharper or by thy gentler methods, bring us home to thyſelf.

Lord, thou haſt in all ages ſtrangely condeſcended to the interceſſions of thy ſervants—Bow the Heavens again, and come down and hear the prayers of thoſe who deſire to fear thy Name: and let them not only deliver their own ſouls, but obtain mercy alſo for this perverſe generation; even ſuch a mighty grace as may yet reduce us. Thou who didſt at firſt call a ſoul of darkneſs into thy marvellous light, recall us, we beſeech thee, from that worſe darkneſs wherein we have involved ourſelves. Put thy laws into our hearts, and write them in our minds; and after ſo many years of being called Chriſtians, let us be ſo indeed. Revive that primitive zeal and ſanctity which may purify, as to thyſelf, a peculiar people, zealous of good works. And, oh! thou bleſſed Mediator, who prayed for thy firſt crucifiers, intercede alſo for us, who have crucified thee afreſh; and though we have nothing to ſay for ourſelves, yet let thy wounds and death, thy croſs and paſſion, plead for us, and obtain whatever our wretched ſtate is in need of. O Lord, hear; O Lord, forgive, conſider and do it, if not for ours, yet for thy name's ſake. Thou art Jeſus, a Saviour: Oh ſave thy people from their ſins. Grant us true repentance unto life, not to be repented of. Turn us from all our evil ways, that iniquity may not be our ruin. Deny us not a broken heart and contrite; and grant we may bring forth fruits of repentance in a ſincere and ſpeedy amendment of our lives. Then, Oh Lord, we ſhall ſee thy hand is not ſo ſhortened that it cannot ſave; when thou haſt delivered us from our ſins, thou wilt deliver us from troubles. Shew us thy mercy, and that ſoon, and grant us thy ſalvation; that we being delivered both in body and ſoul, may ſerve thee with both in a chearful obedience, and praiſe the name of our God, who hath dealt ſo wonderfully with us.—Amen."

I hope, Gentlemen, the prayer I have tranſcribed will meet with your approbation, and be conſidered proper for general circulation. You will no doubt think it proper to add a petition for our beloved Sovereign, and for wiſdom to be given to his miniſters at the preſent awful, eventful, criſis.

March 6, 1801.

TO THE EDITOR.

SIR, *Sutton, near Ely.*

THE word Vates was originally applied to the Poet, as well as to the Prophet. Our admirable Spenſer ſeems to be entitled to the term in both its acceptations, and to have been inſpired with a foreſight of that levelling giant equality, which has made his appearance at the cloſe of the 18th century; the Poet has entered his proteſt againſt him in the Second Canto of the Fifth Book of his Fairy Queen, ſtanza 29th, to the end; as from the affected obſoleteneſs of his language, and the peculiar ſtructure of his ſtanza, Spenſer is not ſo generally read as the ſublimity of his poetry and the morality of his matter deſerve; and as I wiſh the opinion of ſo excellent a judge on a ſubject ſo important to ſociety ſhould be diffuſed as wide as poſſible, I have ſent you the paſſage alluded to in more familiar and modern diction and metre, which, though I am convinced it will fall very ſhort of the original, yet may be more intelligible to the maſs of readers.

I am, Sir, your conſtant reader and obedient ſervant,

SERSPEN.

* They travel long, at length they view the coaſt,
Where ſtands aſſembled a prodigious hoſt,
They haſten on to know the cauſe aſſign'd,
In what requeſt ſo many nations join'd.

Upon a rock, high rais'd above the flood,
With monſtrous ſcales a mighty giant ſtood,
Who boaſted with a vain and empty noiſe
That in one ſcale he all the world would poiſe.
If, for the other, he could matter find;
For want of which, with trifles light as wind,
And vanity, his balance huge he filled,
Which pleas'd all fools, each woman and each child.
He boaſted he'd take up the ocean's tide,
And from the ſolid earth the waves divide,
That, to one balance ſhould the fire repair,
The other, without wind ſhould hold the air,
Together then he'd balance heav'n and hell,
Each particle and all in each who dwell;
Nor would he miſs a feather of their weight,
And what remain'd of ſurplus would tranſlate
Into its proper ſcale, for all, he ſaid,
Unequal, now each other's right invade.
View the rough ſea the mould'ring earth impair,
And fire encroach upon the paſſive air;
The elements had all got out of place,
And nations now this rule of wrong embrace,
All which he'd bring to their juſt ſhape and ſize,
And all things in the world would equalize.

The multitudes around large circles made
And liſten'd to his vain rhodomontade.

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* Sir Arthegall and Talus his iron page.

(As round an honey-pot, flies ſimple throng,)
They think 'tis he that muſt redreſs each wrong,
And give them freedom uncontroll'd. The Knight
Who ſaw that he deceiv'd the people's ſight,
Accoſts him without fear; "O, you who dare
To weigh the world, proportioning each ſhare,
You ſhew an arrogance that's much to blame,
And, at what's far beyond your reach you aim,
You, who the limits of each part would ſcan,
Should know the poiſe of each when each began;
'Tis by that ſtandard you can only know
Where things have fail'd, and where they overflow.
All things came forth, in goodly meaſure plann'd,
At their creation, from their Maker's hand,
And all were weigh'd in ſuch an equal ſcale,
That not a drachm were wanting to the tale.
Fix'd in the centre was this earthly ball,
While ſeas ſurround it as a liquid wall,
Theſe are confin'd by air, no drop can waſte,
And all is by the ambient Heav'n embrac'd,
Which keeps them in their courſe with juſtice true,
All know their bounds, their courſes all purſue,
All theſe for centuries have thus remain'd,
Nor any changes have their order ſtain'd.
Were they now weigh'd in your new-fangl'd ſcale,
Say can you prove ſuch order would not fail;
Peril attends on change, unſound in chance,
No longer then ſuch dang'rous ſchemes advance;
Nor change a ſyſtem prov'd ſo good, for worſe,
Uncertain if they'd ſtill retain their courſe."

"You fooliſh elfe, how weak you ſtate the point!"
The Giant ſays, "All things are out of joint,
All order's loſt; can'ſt ſee without reproach
Beneath thy feet the ſea on land encroach;
See how the earth accumulates each day,
From heaps of dead which in its womb they lay;
Sure it were fit ſuch wrong ſhould be redreſs'd,
Curtail th' exub'rant, add unto the leaſt.
Wherefore theſe lofty mountains down I'll throw,
And make them level with the plain below;
Theſe rocks, which now their arduous ſtations keep,
I'll plunge into the bottom of the deep,
There let them find their level, as at firſt;
Deſpots I'll next ſuppreſs, and tyrants curſt,
The maſs of men no more ſhall lordlings ſway,
The rich man's wealth I'll to the poor convey."

"Since," ſays Sir Arthegall, "of what you ſee
So fraught with error is your vain decree,
How can your vanity a rule apply
To what's inviſible to mortal eye?
The ſeas aſſault the earth with frequent charge,
Yet do they not their boundaries enlarge,

Nor is the earth diminiſh'd, all the mould,
Which by rude waves has from its baſe been roll'd,
Is by the tide to other parts convey'd,
And may be found, if ſought, not loſt, though ſtray'd.
Nor does the earth receive increaſe from thoſe
Who ſink in death, and in her womb repoſe,
Form'd of the duſt, to duſt ſhall all unite,
However green the blade, the bloſſom bright,
Then when man dies, ſay is it not moſt juſt
He turn again to his primæval duſt?
All creatures lie in their Creator's hands,
All muſt ſubmit to what his will commands;
At his command all into being ſpring,
All ceaſe to be, as wills th' Almighty King,
None aſk why ſuch things are. The lowly dale
Repines not that the hills the ſkies aſſail,
Nor do the hills the lowly dales diſdain.
With pow'r, from God deriv'd, Kings hold their reign,
He makes their ſubjects faithful to the Crown;
Some he exalts, and ſome he tumbles down;
To ſome he gives, from others takes away,
All, all is his, all own his potent ſway;
He does whate'er is done, his ſovereign will
None may withſtand, all muſt his law fulfil;
What he has bound, What creature can unbind?
Whence then this empty arrogance of mind?
To call him to account, his works weigh o'er,
Whoſe counſel far above thy knowlege ſoar?
Since, of the objects obvious to thy ſight,
Vain man, thy judgement cannot deem aright.
Say, canſt thou in thy idle balance find
A way, with truth, to poiſe the paſſing wind,
Or weigh the light that iſſues from the Eaſt,
Or the thought paſſing from the human breaſt?
Is this too much? Then let thine art eſſay
A ſingle word from human lips to weigh;
If to ſuch trivial arts you've no pretence,
How can you ſcan the ways of Providence?
How can he matters of importance rule,
Who, in the ſmalleſt, ſtands confeſt a fool?"

The Giant, half abaſh'd, in folly caught,
Reply'd, of little things he little thought;
But he engag'd, the leaſt word could be laid
Within his balance ſhould be juſtly weigh'd.

Then thus the Knight—"In thy nice-judging ſcale,
Doth right or wrong, or falſe or true, prevail?

He ſaid th' experiment he'd inſtant try,
But the wing'd words from out his balance fly.
Enrag'd he ſwore the texture was too thin,
Nor could he words confine his ſcales within;
That he could weigh ſubſtantial right and wrong,
He ſaid he could bring proof both clear and ſtrong.

"Well

" Well then," ſaid Arthegall, " to proof proceed,
Firſt, in one balance let the true be laid."

Agreed: but when the falſe he would have try'd,
From th' other ſcale the falſe would ever ſlide,
No force could its elaſtic pow'r ſubdue,
For never will the falſe be weigh'd with true.

" Now take the right," ſays Arthegall, " and ſee
With ſo much wrong if your fam'd ſcales agree?"
In goes the right, and now the Giant long
Attempts to load the other ſcale with wrong;
But all his art and ſtrength could not avail,
With wrong heap'd thick on wrong, to turn the ſcale:
He ſweats and labours with his utmoſt might,
A ton of wrong can't poiſe one ounce of right.

And now, incens'd, his balance he'd have ſpoil'd,
But him the Knight accoſts with accent mild,
" Not to your ſcales," ſaid he, " the crime belongs,
They can't diſcriminate 'twixt rights and wrongs,
A juſt criterion do you wiſh to find?
Their weight muſt be adjuſted by the mind;
And would you have the truth of words appear,
Or know their falſehood, weigh them in the ear;
Set truth and right a moment out of ſight,
For they with wrong and falſehood ne'er unite;
And put two wrongs or falſes in each ſcale,
Of thoſe the weight your balance ſhall detail,
For truth is uncompounded, ſimple, one,
And right's derived from itſelf alone."

Then wrongs and falſes in each ſcale he throws,
The balance ſoon the diſproportion ſhews;
But quickly right aſcended to her throne,
The middle of the beam, and ſate alone.
But right from thence he labour'd to diſplace,
For never in his eyes did right find grace.
Extremities 'twas his delight to weigh,
To this to add, from that to take away,
For never was his wicked balance ſeen
Pois'd with the equitable golden mean.

When Talus ſaw him thus, with ſkill profane
Spread error wide, his bulk into the main
He ſhoves; receiv'd into the deep profound
The giant ſtruggles, ſinks, at length is drown'd.

As when a ſhip, with batter'd ſides, has ſtruck,
By cruel tempeſt driv'n, againſt a rock,
Into a thouſand pieces ſhe divides,
Misfortune's prey, the ſport of wind and tides.
So, from the cliſt is this huge giant thrown,
Bruis'd is his carcase, broken ev'ry bone,
His batter'd balance is in pieces rent;
So falls the proud, to headlong ruin ſent.

This when the people ſaw, who anxious preſs,
And long from him had waited for redreſs,
With ſudden tumult and with wild uproar
They ſtir up cruel ſtrife thro' all the ſhore.
For he had taught them each ſhould have his will,
And innovation ſhould their purſes fill,
They riſe in arms, reſolv'd t' avenge his cauſe,
Ripe for rebellion, prompt to ſpurn all laws.

When Arthegall the lawleſs crowd beheld,
His breaſt with doubt and indignation ſwell'd,
For loth was he ſuch rabble rout to chaſe,
Or his keen ſword embrue in blood ſo baſe:
Again, he fear'd, that ſhould he thence retire,
His fame or life might fall beneath their ire;
He therefore, Talus, ſent t' obtain a truce,
Or aſk why teem'd their ſtrength with ſuch abuſe.
But, ſoon as he approach'd, with blow on blow
They rude aſſault th' invulnerable foe;
He undiſmay'd, unhurt, with iron flail
Their ſcatter'd ranks 'gan furious to aſſail,
None can withſtand him, like a ſwarm of flies
The crowd diſpers'd, to holes and coverts hies;
As when a Falcon, gliding by the brook,
Darts at a fluſh of ducks with nimble ſtroke,
The trembling fowl at view of death diſmay'd,
Hide them amid the flagger's friendly ſhade.

So Talus, when he routs the rebel maſs,
Returns to Arthegall, and on they paſs.

P. S. A verſion of the whole of the Fairy Queen, of which this may be conſidered as a ſpecimen, will probably be offered to the public before the cloſe of the year 1802.

TO THE EDITOR.

SIR,

IF by chance you have in your Magazine a retired and unoccupied corner, where inexperience may find a quiet retreat, and if you can for a few moments deſcend from the grandeur of that ſound morality, which is the characteriſtic ornament of your publication, to the ſing-ſong trifles of a canting poetaſter, you will perhaps allow a place in your Review to theſe haſty rhymes of one, who has nothing to boaſt of but a ſincere love for his country, and a fixed hatred againſt the preſent exiſting enemies of all religion and morality, and every ſpecies of civil government and good order.

Your good ſenſe will, I know, point out to you, whether you ought to reject or receive this eſſay; in either caſe your deciſion will be equally indifferent, though entirely binding, to me:—if you find it unworthy your notice, I addreſs you without the leaſt reſervation in the words of **Horace:**

" Si te forte meæ gravis uret ſarcina chartæ,
" *Abjicito.*"———

One

One farther hint I will mention:—If the ridiculous appearance of the idea contained in theſe verſes ſhould be made an objection to them, it will be ſufficient to remember to whom they are addreſſed. Every man muſt be paid with his own coin; and to Libertinarians, the profeſſed promoters and patrons of all ſtrange and eccentric notions, nonſenſe is peculiarly dedicated:—

A NEW AND IMPROVED PLAN OF FREEDOM,

FOR THE

LIBERTINARIANS.

[To the tune of "the World topſy-turvy."]

When Liberty's the gen'ral cry,
  When Freedom fills each mouth,
Their wiſhes I would fain ſupply,
  And freely grant them both.—

For of two evils (as they ſay)
  'Twas always judg'd the leſt,
At every period when you may
  To ſimply take the leaſt:—

Now as their Freedom is abſurd
  Alike in deed and thought,
And it is plain in every word
  That all muſt come to naught.

A better plan I would propoſe,
  Which ſoon ſhall make them free,
Shall put an end to all *our* woes
  And give *them* Liberty.

To them a true and conſtant friend
  (If more they will not aſk)
This ſimple mode I'd recommend,
  Nor difficult the taſk;

And Miniſters if they are wiſe
  To every *Freedom-man*
Will ſoon their royal leave deviſe,
  To ſet about this plan.

Firſt as the only wiſh they have,
  Is to obtain **Promotion*,
All further care and time to ſave
  Let us adopt their notion.

* Cicero ſays, in his enumeration of the different deſcriptions of people which compoſed Cataline's Conſpiracy—"Alterum genus *dominationem* expectant: rerum potiri volunt: honores, *quos quietâ republicâ deſperant*, perturbatâ conſequi ſe poſſe arbitrantur."—(Or. IId. in Catil.) And, indeed, were we to examine the liſts and deſcriptions which Cicero and Salluſt have given us of the reprobate followers of their Robeſpierre, we ſhould

Grant each a *free* exclufive right,
Upon a *kindred* tree,
T' exalt himſelf aloft to fight,
And teach us to be free.

Then will their utmoſt wiſh be gain'd,
When rais'd above the crowd,
Their glorious deaths ſhall be proclaim'd—
—In Tybune's lane's aloud!

And to immortalize each name,
Let *Newgate's* Records tell,
Amidſt her favourite ſons of Fame;
How theſe illuſtrious fell.

But ſhould this plan imperfect prove
To gratify their hopes;
A further *grant* and mark of love
I'd *let* them buy their ropes;

'Twill ſave the ill-beſtow'd expence
Of Sheriff or the King,
For necks that ne'er would recompenſe,
For half an ell of ſtring.

One farther word I needs muſt ſay
To prove my plan the beſt,
To ſhow it both will ſuit their way,
And likewiſe pleaſe the reſt.

You'll find impregnated with woe,
Their mode of exaltation,
It aims a deep and deadly blow,
At this devoted nation.

But *mine* I'll pledge my faith and word
Shall ſpread impartial joy
To every ſoul as ſoon as heard,
Man, matron, girl, and boy.

Each gliſt'ning eye with triumph bright
Shall view them dangling there,
Expos'd as puppets to the fight,
Who living * puppies were.

---

recognize not a few of our factious demagogues moſt thoroughly delineated. A modern author has told us (in the Preface to an Abridgement of Locke) that there never was a *Jacobin*, who was not either a knave, a raſcal, a coward, or a fool.

* It is obſervable that many headſtrong young men, actuated by the ſame ſelf-conceit and ambitious pride which loſt Satan and his Angels Heaven, aſſert theſe ſchemes of liberty, and free-thinking principles, merely to ſhew their *ſpirit*; (or, rather to ſenſible people their puppyiſm).—In our behaviour towards ſuch characters, we may take the advice of a modern author, who tells us, "When you hear a young prig abuſe Miniſters ſtart another topic, or hum a tune."—(Vide Hints to Freſhmen.)

Britannia

Britannia will exulting ſmile
  Free'd from impending fate,*
And hail reliev'd her groaning iſle
  Diſgorg'd this monſtrous weight.

Peace ſhall exalt her exil'd form,
  Hope re-illume his ray;
And faction huſh his giddy ſtorm
  To ſolemniſe this day.

When hell's worſt imps, the ſons of fate,
  Drew on their worthleſs ſelves,
The worthy deaths that alway wait,
  †Such dark, deſigning, elves!

W—NT—N—N.

April 2d, 1801.

TO THE EDITOR.

SIR,

I was very ſorry to ſee ſome lines which Mr. Pratt had quoted from Mr. Polwhele's "LOCAL ATTACHMENT," tranſplanted into your Review for laſt month. You extracted them, together with their context, from Mr. Pratt's "GLEANINGS IN ENGLAND." But your Printer has made no leſs than *four* miſtakes in four lines. In juſtice to the author, reprint them as follows:

——"HOW KEEN the pleaſure that our grief repays,
When drinking every GALE from kindred earth
  As redolent of youth's refreſhing days
  Fancy the wonders of her ART diſplays."

Afterwards, read—

"Here, on my OWN old couch (the maſter cried.")

CRITO.

---

* Thus Cicero ſays on the departure of Catiline from Rome—2d Oration in Catilinam:—"Urbs quidem mihi lætari videtur, quod tantam peſtem evomuerit."

† Our anceſtors, the antient Britons, puniſhed even the deſerters of their country by inſtantaneouſly hanging them on trees; what puniſhment they would have thought ſufficient for theſe profeſſed enemies of their mother land, it may perhaps be difficult to imagine.

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ERRATA.

Page 133, line 22, for *the* appeal, read *they* appeal.
—— 134, l. 4, for *legal* read *loyal.*
—— 143, l. 24, for *ceremony* read *acrimony.*
—— 144, l. 14, for *Goſpel* read *Goſpels.*
—— 145, l. 7, for *Pagans* read *Pagani.*
—— 147, l. 24, for *prelectioner* read *probationer.*
———— l. 27 and 36, for *Benchary* read *Banchory.*
—— 148, l. 33, for 1766 read 1786.
—— 150, l. 17, for *here* read *by thoſe.*
—— 273, l. 1. for *Duncan* read *George.*
———— l. 10, dele *he* between *which* and *begins.*
—— 275, l. 21, for Philopeter read Philopater.
———— l. 22, for *ancient* read *oriental.*
—— 276, l. —paſſim, for Houbigent read Houbigant.
—— 277, l. 11, from the bottom, for *avocata*, read *evocata.*
—— 357, for *Duncan* Campbell, read *George*, &c.
—— 359, l. 37, for *profeſſional*, read *profeſſorial.*
—— 360, l. 6, for *them* read *him.*
———— l. 45, for Novetus and Gerdius, read Novatus and Gardius.
———————— for *reſcribi*, read *reſcribere.*
———— l. 47, for preſbyterarum, read preſbyterorum.
———————— for Diaconarum, read Diaconorum.
———————— for *converſu*, read *conſenſu.*
—— 361, l. 28, for *ſine*, read *ſive.*
———— l. 30, for *reſecetur*, read *arceatur.*
—— 362 l. 11, for *but*, read *leſt.*
———— l. 31, for *obſerved*, read *decreed.*
—— 363 l. 24, for αρχισυναγωγοι, read αρχισυναγωγον.
———— l. 25, for poteſtes, read poteſtas.
—— 365 l. 33, dele the words (*See our laſt review.*)

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